

THE
U R I M
OF
CONSCIENCE.

To which the Author has had recourse, for plain Answers, in his own particular Case (as every Man living ought to do in his) to

FOUR QUESTIONS,
of great weight and importance, viz.

1. *Who, And what art thou ?*
2. *Where hast thou been ?*
3. *What art thou now doing ?*
4. *Whither art thou going ?*

Together with
Three Select Prayers for *Private Families.*

By Sir Samuel Morland, Kn^t. & Bar^t.
During his Blindness and Retirement.

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THE
PREFACE
TO THE
READER.

I*T having pleased Almighty God,
to deprive me of the Sight of
both my Eyes, for above Three
Years already past; and being there-
by disabled to do my King or Coun-
try any further Service, I thought it
might not be amiss, to employ some
part of my Time, during this Soli-
tude and Retirement, in Recolle-
cting some Observations and Re-
flections,*

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flections, which I have heretofore made, from what I have seen or heard, either at Home or Abroad; as believing they might, at present, be profitable to my self, and hereafter useful to others.

And therefore I have at last digested them into a small Treatise, containing four Questions and Answers, which do, in truth, concern every one, who has the true use of that Reason with which he was born: But more especially profess Christians, who ought, every Day of their Lives, seriously to propose to themselves such Interrogatories, and require, at the same time, sincere and direct Answers from their own Consciences.

Now,

Now, if the Method of the following Discourse, be lookt upon as Particular and Unusual, I hope it may be the more grateful; forasmuch as new things, though of little consequence, do usually find a tolerable acceptance.

If it be thought too Short and Concise for a Subject of such Weight and Importance; there will be this Convenience, that it will give less trouble to the Readers.

If it should be censured for Sharp and Satyrical Reflections, I desire it may be considered, That those Reflections are either directed against profest Atheists, Libertines, and vitious Livers, who make a Mock of Religion, and the Holy Scriptures; or
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• else, that they are made use of to lessen the Credit and Reputation of a certain Treatise called Leviathan, which has corrupted the Minds and Manners of so many hopeful Youths of this last Age, who by reason of the tenderness of their Years, and want of Solidity and Experience, could not easily discern the Fallacies and Inconsistences of those dangerous Doctrines, that are so subtilly couched in that impious Discourse.

And lastly, if in this small Treatise there shall be found Errours, Mistakes, or useless Passages proceeding from the Author's Blindness, Old Age, or Weakness, and his being forc'd to make use of other Men's Hands and Eyes, he begs the courteous and candid Perusers, to put them all into a Parenthesis,

thesis, and to consider that since humanum est errare, he had in the following Discourse a twofold end and Purpose ; the One to gratify his Readers, the other to benefit Himself : For while They either do, or may go away with what is of real Use and Practise in their Lives and Conversations, He comes after, to glean and gather up those Mistakes and Trivial Passages, for the Exercise of Self-mortification, and for the begetting and continuing a mean Opinion, and low Thoughts of his own Abilities.

And therefore flatters himself with hopes to find a favourable Interpretation of his hearty and sincere, though weak Endeavours (being already past the Seventieth Year of his Age)
to

to leave that behind him, which
may at least help to turn some Souls
to Righteousness, when he himself
shall be turned to Dust and Ashes:

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First Question.

Q. **W**ho, And what art thou ? .

Answer.

One, who deserves no Name: A poor and despicable Individual of the unhappy *Species* of Human Race, which in its Original was Excellent and Admirable, but is now become Wretched and Miserable.

Sometimes, in the Silence and Shades of Night, my roving Fancy gives me a transient view of *Adam* in his Innocency; as he was LORD and KING of this lower World, and sitting in State, with his Royal Consort, in the Garden of *EDEN*, whither all the Creatures resorted to do him Homage, with all Respect and Submission, as to their Liege and rightful Sovereign.

Again, sometimes it represents the doleful Scene of his terrible Fall, by his fond

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Compliance with his new Bride's desires, to disobey his Maker's Command, and thereby to expose himself, and her, and his whole Posterity, to Death and endless Misery.

That Angels were created before Man, and that one of their chief Order for his *Pride* and *Ambition* was cast out of Heaven, we need no better proof than the sad Rehearsal of *Adam's* Fall ; for certainly no other Created Being would ever have attempted to deface God's own Image and Likeness, but the chief of Apostate Angels, and Prince of Devils.

Methinks I hear the Father of Lies, in the shape of a Serpent (which was probably at that time, the most Lovely and Beautiful, as well as the most Crafty and Subtil of all the inferior Creatures) thus accosting the Mother of all Living,

Fair Queen of this Lower World ! What great pitty it is, that such excellent Creatures as your Self, and your Royal Associate, should here feed on Herbs and courser Meats, whereas there is so noble a Plant in this your own Garden, the Fruit whereof is not only incomparably fair to the Eye, and extremely pleasant to the Taste, but has also a
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secret Vertue to inspire the Eaters with Heavenly Wisdom and Knowledge. If your Maker has forbidden it you, it is only to raise and heighten the Desires of your Divine Souls, after their proper, Adequate and Cæstelial Objects. How should the LORD GOD take Offence at your doing that, which will most certainly make you so like to himself, and his own Divine Essence?

How far Eve might be surprized, to hear a Serpent speak in her own Language; Or, whether the Gift of Speaking might, in those Days, be sometimes given by God, to some of the chief of Inferior Creatures, upon some special occasion (as it was in after-times given to *Balaam's Ass*) And whether the Devil spoke to her through the mouth of a real Serpent, or in an assumed shape, I shall not go about to determine. Some learned Men believe that this Serpent was a Dragon; because, say they, the *Naturalists* in their Writings describe the Dragon to be a Creature of wonderful Beauty, (and doubtless it was a much more beautiful Creature before its Curse, in case that were the very Animal that was made use off by the Devil) with a long golden Beard, bright and sparkling Eyes, Scales shining with glorious Colours, and

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the like; infomuch that the *Egyptians* worshipped a Dragon, as a Diety; and the *Greeks* borrowed that **Beautifull** Creatures Image, to represent their God *Asculapius*: But in how beautiful a shape soever the Devil appeared, it is evident that his Design was, to all intents and purposes, most spiteful and malicious.

O cruel Satan! Was there not room enough for thee, and all thy Infernal Crew, to range up and down in the vast and wide Expanse, without intruding so rudely and abruptly into Paradise?

O spiteful old Dragon! What Wrong, or Injury, did our first Parents do to thee, while they were dressing the Garden, which their **MAKER** had so lately placed them in, that thou shouldest invent so hellish a Stratagem, and in Masquerade make so fatal an Address, at once to rob them of their Innocence, disturb their present Peace, and disappoint them of their future Happiness?

Be therefore for ever accursed, O *Beelzebub*, *Thou Prince of Devils*, and true Original of all Sin and Wickedness, for thy malicious Practises to deceive all the Nations

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ons of the World, for so many Thousand Years; whenas thou canst not be ignorant, but that the Sins of every Soul that thou hast tempted, (be it Saved, or be it Damned) shall one Day be set to thy Accompt, and add Degrees to thy Eternal Torment. (*From all Evil and Mischief, and from all the Crafts and Assaults of the Devil, and all his Infernal Spirits, Good Lord deliver us.*)

Now here, I doubt not, but that the ingenious Reader will expect I should insert some short Discourse concerning *Blessed and Apostate Spirits*, and I could heartily wish I had a sufficient Knowledge of, and Insight into those Mysteries, to answer fully his desires.

But I am afraid on the one side, that he would be very little satisfied with my Endeavours, in case I should, in imitation of a late learned Author, try to squeeze a plausible Description of *LOST PARADISE*, out of St. *John's* Vision in the Isle of *Patmos*, and fancy to my self a formal and pitch Battle, upon a vast and wide Plain, in the North part of Heaven, fought between two mighty Hosts of Blessed and Revolted Spirits, conducted and led up by mighty Arch-Angels, (for their Generals) riding in Bra-

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zen Chariots, drawn by foaming Steeds, and clad with *Adamantine* Coats, one of which was, by a massy Sword, cut down to the waist, and stain'd with Angelick blood: Where the one of these Armies dug up the Terrain of Heaven, and with the Materials they there found, made Powder, Bullets and great Guns (it is pity that Bombs were not in use when he wrote that Treatise) and with them did great Execution upon their Enemies, who in Revenge tore up great Mountains by the Roots, and hurl'd them at their Heads, with a great number of other Romantick Stories, which is *Ludere cum Sacris*, and much fitter for Poets and Painters, who when they are got to the top of their *Pernassus*, frame to themselves *Idea's* of what *Chimera's* or *Goblins* they please,

And on the other side, I judge it altogether needless, to make use of the Dark-Lanterns of *Homer*, *Ovid*, *Virgil*, or any of the old Heathen Poets, or to borrow the dim Tapers and blinking Lights of *Plato*, *Aristotle*, *Seneca*, or any of those Half-Divine Philosophers, or to be beholding to the School-men for their vain Distinctions, and splitting of *Hairs*, with their lame Definitions, and Explanations of *Obscurum per Obscurius*.
Neither

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Neither am I willing to tire my Reader with endless Quotations out of the Ancient, Pious and Learned Fathers, who were, for the most part, somewhat tender in delivering their Opinions about the Doctrine of Spirits, but wisely waved the positive Determination of Questions, relating to the *Invisible World*, and those deep Mysteries of *Incorporeal Beings*, as not to be fathom'd by the Line and Plummert of Human Understanding.

And therefore I shall content my self with what Light I can get from the Holy Scriptures, and where those are either obscure, or silent, to be very cautious, sober and modest.

1. That there were, are, and ever shall be, true and real Subsistencies of Good and Evil Angels, the following Passages of *Sacred Writ* do plainly inform us, *viz.*

— *Before the Angels of God*, 12 Luke 8.

— *He shall come* — *with all his holy Angels*, 25 Matth. 31.

— *If God spared not the Angels that sinned*, 2 Pet. 2. 4.

— *The Angels that kept not their first Estate*, Jud. 6.

— *The*

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—The *Angels* came, 4 *Matth.* 11.

—Out of whom went 7 *Devils*, 8 *Luke* 2.

—Everlasting Fire prepared for the Devil and his *Angels*, 25 *Matth.* 41.

—But are as the *Angels* in Heaven, 21 *Matth.* 30.

2. As concerning the Time when the *Angels* were Created, it may be conjectured, by comparing several Texts of Scripture, and making the following Inference, viz.

The Sons of God, and the Morning-Stars are put together, and the Morning-Stars were made before the Earth, *Job* 38. And the Earth was made three Days before the Stars in the Firmament, *Gen.* 1. (And consequently Morning Stars cannot be meant Stars of the Firmament.)

Again, by Stars, are meant *Angels*, 12 *Rev.* 4.

And by the *Heavenly Host*, are meant *Angels*, 2 *Luke* 13. and 1 *Kings* 19. 21.

And the Heavens and Heavenly Hosts are joined together, 2 *Gen.* And the Heavens said to be Created the First Day.

There.

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Therefore it seems probable, that the Sons of God, otherwise the Morning-Stars, (or which is the same thing) Angels, or the Host of Heaven, were created on the first of the Six Days in the Morning.

3. That there were great Numbers of both *Blessed* and *Apostate Angels*, we are assured from several Passages in the *Old* and *New Testament*.

—More than 12 Legions (or, as some compute it) 79992) *Angels*, 26 *Matth.* 23.

—Thousand Thousands ministred unto him, and Ten Thousand times Ten Thousand stood before him, 7 *Dan.* 10. and 5 *Rev.* 11.

—An innumerable Company of *Angels*, 12 *Heb.* 22.

—A multitude of the *Heavenly Host*, 2 *Luke* 13.

—His Tail drew a Third part of the Stars of Heaven, 12 *Rev.* 4.

—My Name is Legion, for we are many, 5 *Mark* 9.

Now, if *Solomon*, who was LORD but of a very small Spot of the *Terrestrial Globe*, (which Globe is by us thought to be little more than a Point, if compared with the *Starry Firmament*) had so many Attendants,

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dants, What Number should we think a fit Retinue for the KING of KINGS, and LORD of LORDS? *Myriades Myriadum*, will be too small a Summ: And so will our ordinary Terms of Arithmetick, and we must be forced to borrow some of the learned Commentator upon *Archimedes* his *Arenarius*, and say, Billions, Trillions, Quadrillions, &c. of blessed Angels to attend his Throne, and to make up the Court of Heaven.

4. That there were different Orders and Degrees of Good and Evil Spirits, we have reason to believe, from the following Texts, *viz.*

—The great Prince Michael, 12 Dan. 1.

—Beelzebub the Prince of Devils, 11 Luke 15.

—The Prince of the Power of the Air, 2 Ephes. 2.

—The Voice of the Arch-Angel, 2 Thess. 4. 16.

—Thrones or Dominions, Principalities or Powers, 1 Coloss. 16.

—Michael and his Angels, and the Devil and his Angels, 12 Rev. 3. 9.

5. That

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5. That all the blessed Angels which attend God's Throne, are *Ministring Spirits*, and sometimes appeared in Humane shapes, we find in the following Texts, viz.

—Three Men stood by him, 18 Gen. 2.

—Behold two Men stood by them in shining Garments, 24 Luke 4.

—And there came two Angels to Sodom, and Lot went out to meet them, 19 Gen. 1.

—And the Angel of the Lord found her by a Fountain of water, 16 Gen. 7.

—And the Angel of the Lord called unto him, (viz. Abraham) 22 Gen. 11.

—And Jacob went on his way, and the Angel of the Lord met him, 32 Gen. 1.

—The Angel of the Lord went out, &c. and smote in the Camp of the Assyrians 185 Thousand, 2 Kings 19. 31.

—And there died, &c. 70 Thousand. And when the Angel of the Lord stretched forth his hand upon Jerusalem, the Lord said to the Angel, Hold now thine hand, 2 Sam. 24. 15, 16.

—You shall see the Heavens opened, and the Angels of God ascending and descending upon the Son of Man, 1 John 51.

—I am Gabriel, that stand in the presence of God, and am sent to speak to thee, 1 Luke 19.

—And the Angel ministred unto him, Luke 19. 4 Matth. 11.

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—And the Angel of the Lord came down from Heaven, and rolled away the Stone, &c. 28 Matth. 2.

—He knew of a surety, that God had sent his Angel, Acts 12 11.

—Who received the Law by the Disposition of Angels, 7 Acts 53.

—Are they not ministring Spirits, for the good of, &c. 11 Hebrews.

Ejaculation.

King of Kings, and Lord of Lords ! about whose Throne are always attending, Thousands of Thousands, and ten Thousand times ten Thousand blessed Angels, be graciously pleased to give Charge to some of those ministring Spirits, to guide and conduct me throughout my whole Pilgrimage in this Valley of Tears, and at last, to convey my departing Soul to the place of Everlasting Rest and Happiness.

What were, and are the fatal Consequences of the Disobedience of our First Parents, we too well know, and find by woful Experience. (And had not their heavy Sentence been allayed with a happy Promise of a *Messias*, both their, and our Condi-

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Condition had been altogether hopeless.) But what had been the Consequences, in case they had remain'd in that purity in which they were created : As namely, to what Numbers they had increased and multiplied ? in what parts of the World they had inhabited ? And if in colder Climates, their Bodies had required Covering and Vestments ? Whether Flesh had been allowed them for Food, as well as Fruits and Herbs ? And the Earth brought forth its Encrease without any Labour or Tillage ? And lastly, if they had never died, but after a certain Term of Years, had been Translated from Earth to Heaven, as Righteous *Enoch* was, and afterwards *Elias* ? Are all Questions more curious than necessary, (as the Case now stands with us.) And such, as I believe, the wisest Man living, had he all imaginable Helps of Humane Learning, and acquired Knowledge, would never be able, with any certainty, to determine.

Thus much we may reasonably believe, and safely conclude, That as they were at first created by the wonderful Contrivance and Mechanism of the blessed Trinity, and made after G C D's own Image and Likeness, they were truly Noble and Excellent Creatures.

Of

Of their Bodies we have a Specimen, by the Dissection of one of our own, they being undoubtedly the same with ours, as to the Figure, Number and Uses, as well of their Exterior, as their Interior parts, though extremely different in Perfection and Duration, those lasting more than twice as many Hundreds, as ours do now Scores of Years, even after they were mortified by their Fall, and were Condemned by GOD himself, the one, to daily Labour and Tillage, and to eat his Bread by the sweat of his Brows; and the other, to be subject to the Laws and Will of a Husband, to struggle with the sharp Pains and Throws of Child-bed, and to have her Griefs and Sorrows greatly multiplied.

In the Dissection of Humane Bodies, what thinking Men can take a serious view of the Skin, the Membranes, the Flesh, the Fibers, the Veins, the Arteries, the Nerves, the Ligaments, the Cartilages, and the Bones; as likewise of the three Cavities (or Ventrers) of the Trunk, namely the *Abdomen*, the Chest, and the Head, with all things therein contained; as also the Arms, Thighs and Legs, with their different Positions, Compositions, and admirable Use, without being struck with great Wonder and

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and Astonishment, and crying out with good King David, *Behold, I am fearfully and wonderfully made.*

When he considers how closely the Stomach, with the help of its Fibers, embraces the Meat that is chewed in the Mouth, and the Drink that is received in, and swallowed down, and mixeth therewith specifick fermentitious Juices, bred in its inner Coat, and impregnated by the *Saliva*, till the finer parts, by a convenient heat, become a white milky Cream; after which, together with the thicker Mass, (with which they are as yet involved by the Constriction of the Stomach,) they pass down to the Guts, where by the mixture of the Bile, and the pancreatick Juice, they are by another manner of Fermentation, quite separated from the thicker Mass, and so received of the Lacteal Vessels, as the thicker is ejected by the Stool.

When he rightly considers the Figure and Motion of that admirable Machine, (the Heart) and how it is suspended in the Body, by the Vessels that go in and out of it, and that as an ordinary Forcing-Engine, being placed in the middle of a City, or Town, draws the Water of an adjoining

joining Source, or Fountain, into its own Bowels by one Motion, or stroak of the hand, and the help of a *Valve*, to keep it from returning back again, and then thrusts, or forces out the same Water by another stroke of that hand, and the help of another *Valve*, into another Pipe, which is afterwards distributed into smaller Branches, to supply the Uses of the several and respective Houses: So the Heart receives the Blood out of the *Vena Cava* into its Ventricle by a *Dyastole*, (or Dilatation) and then thrusts, or forces it out again by a *Systole* (or Contraction) into the Arteries, and out of these, into the parts that are to be nourished, from whence it is to be resolved by the Capillary Veins, which conduct it back through the larger Veins into the *Vena Cava* again, and this by the help of divers *Semi-lunar* or *Semi-circular Valves*, curiously and conveniently placed in the aforementioned Vessels and Passages, and thus is made the admirable *Circulation of the Blood*: But how, or by what secret Power the Heart receives its Motion, and makes its constant pulses, is known to God alone, the Maker and Searcher of all Hearts.

We are apt to admire the Skill of an Artist, who can make us a *Pendulum-Clock*,
of

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of the choicest Brass and Iron, to vibrate with a just and equal Motion, for the space but of one Year, and that with the help of a suspended Weight : What shall we then think of a Movement, composed of fleshy Muscles and Fibers suspended in *Methusalem's* body, and continuing its Pulses, without the help of either Weight or Springs, for the space of Nine Hundred, sixty and nine Years, which time would certainly wear out the Wheels and Pinions of a great many Brass and Iron Clocks.

If there were but room enough in so small a Treatise, there are yet behind many and great Wonders of the Almighty Maker's Mechany and Contrivance, relating to Motion and Sense.

According to that small Skill I formerly had in *Opticks*, it was my Opinion, (with submission to better Judgments,) that the Figure and Colour, or Colours of a visible Object (however situated, or in what posture soever it be placed) make the Base of an imaginary Cone, composed of infinite visical Rays, which is conveyed in an instant through a *Lucid Medium*, to the Surfaces of every Beholders Eye, where a small section of the *Apex* of that Cone, is
D refracted

refracted by the several Waters and Tunicks, and then the Figure of the said Object being inverted by the Humor *Crystallinus*, is, in the same posture, lodged in the *Tunica Retina*, from whence it is conveyed into the common Senfory.

Again, by those Experiments I have heretofore made in *Acousticks*, I then judged, that different Percussions of the Air, do beget infinite spherical Figures of Aereal Motions, (as a Stone thrown into the midst of a Pool of standing Water, or (which is much more curious) a stroak with a Pin's head upon the superficies of a long Vessel of Quick-silver, begets in the first infinite numbers of Circles, or in the last infinite Arches) which spread themselves every way, till they meet with some harder Body that makes resistance ; which let us suppose to be a Man's Ear, in the Cavity of which the aforesaid Figures of Aereal Motions suffer several Reverberations, and then make a Percussion upon the *Tympanum*, or Drum, (which is a Nervous, and almost pellucid Membrane, and of most exquisite Sense) and from thence are conveyed into the Brain.

And by the help of these, and other Experiments, I then made (which were many

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ny Years since) and the Blessing of God upon my Endeavours, I found out the *Tuba stentero-phonica*, or *Speaking-Trumpet*, and improved that Invention so far, as to make humane Voice both audible and intelligible, either in plain Words and Sentences, or else in Cypher, for conveying Secrets into, or out of besieged Places, (over the heads of their Enemies) or for one Ship to speak to another, at the distance of three *English Miles*, or thereabouts; and had I not received some Discouragement (which then I did not think I deserved) I did not doubt but to have improved it to the distance of eight, nine or ten Miles.

I did likewise, at the same time, contrive, and cause to be made by my Directions, a very large *Otoconstacon*, one end whereof being laid to my Ear in a still Evening, in the middle of *St. James's Park*, brought into it (as I thought) innumerable Sounds of Coach and Cart-wheels, and humane Voices, in, and throughout all the Streets, as well those of *Westminster*, *St. James's* and *Pickadilly*, as the others between *White-hall* and *London-Bridge*; but those Sounds being often confused, and those that were nearer, drowning those which were more remote, and sometimes offen-

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ding the Ear by the sharpness of the noise, (not to mention the large Dimensions, and great Weight of such Instruments.) I then desisted from my making any further Experiments: However, some years since, having received several Visits, in the behalf of several deaf Persons, and believing that it might be an acceptable Service to all Mankind, I determined to proceed, not doubting to contrive such a Machine, as would have taken a just Gage, or Measure, of the Degrees of any Persons deafness, and likewise to invent another small Instrument, to hang upon the Ear as an Ornament, whereby those Degrees of Deafness should have been in a great measure, or altogether restored; had it not pleased Almighty GOD, in the interim, to visit me with Blindness.

But now, in all the aforementioned Operations, how the Soul of Man, by the help of the Brain, (which is the general Organ of Sense) perceives and judges Sensations of all sentient parts, and out of it, as out of a Fountain, by the help of eight or ten pair of Nerves (whose Origin is derived from the *Medulla*-substance of the Brain) it communicateth the Animal Spirits (being first elaborated) to all the sentient

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tient parts of the Body, and thereby endows them with the faculty of performing Animal Actions: For example, how, and in what mysterious manner, the Soul sends out the Animal Spirits, so many several ways, to receive in, and judge of the Figures and Colours of so many hundred Objects in one Minutes space, and so many different Sounds of Vocal and Instrumental Musick, within the compass and measure of a Semibref, and that without confounding visual Rays, or Aereal Percussions, which must of necessity very often interfere with each other, or what manner of Creatures those Animal Spirits are, which have never yet been discerned by the sharpest Eye, or best Glasses?

Let the ablest Philosopher in the World tell me, otherwise than by the empty Terms of Anatomy. ——— *Et erit mihi magnus Apollo.*

And this is all I have here room to treat of, relating to Sense. There is yet something that very well deserves to be taken notice of, concerning *The Motion of the Limbs*, and their great force, in lifting up, thrusting from them, or pulling to them great weights with the nimble Motion of all the Parts, some of those Operations agreeing

greeing with, and others confounding our ordinary Doctrine of *Statics*.

I know very well, That a pound weight, suspended at one end of an iron Rod placed horizontally, at six foot distance from its *Fulcrum*, or perpendicular Axis, equponderates a Weight of six pounds suspended at the other end of the said iron Rod, at one foot distance from the said *Fulcrum*, or Axis, (the length of one foot of that Rod, on the one side of the Axis being first made equal in Weight, to the aforesaid length of six foot of the same Rod, on the other side of the Axis) And if the aforesaid Weight of six pound, be raised two Inches in perpendicular height, by the force of the said one pound, (with some small addition) that one pound weight must of necessity descend Twelve Inches, or one Foot.

Likewise I am not ignorant, that if a Globular weight of six pound, be suspended at one end of an Iron Rod of six foot in length, hanging perpendicularly upon a small Pin, or Joint, the force of two pound weight being fastned by a Pack-thread, to the *Center of Gravity* of that Globular weight, and conveniently placed, so as to move

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move up and down over a Pulley, will heave up that Globular weight, (a proportional part of the said Rod being first equi-ponderated) to the perpendicular height of two foot. Again, the weight of four pound applied in the same manner, will heave up the said Globular weight, to the perpendicular height of four foot, and the force of six pound Weight, will heave it up to the Horizontal Line, (or 90 Degrees) which Experiment, being exactly performed, gives great light to young Practitioners in the *Mechanicks*.

Lastly, I know by Experience, that an Engineer standing on the top of a Tower, may by the help of Ropes and Pullies, with a small force, heave up a Tun weight, or more, to the perpendicular height of 10 or 20 Foot, provided there be proportionable time given him for that Operation ; and also, that he has a sufficient *Fulcrum*, or place, to which he may fasten one of his Blocks.

I can likewise imagine the Soul of a Man, whilst his Body stands bolt up right, to be a spiritual Engineer, and to be seated in the Brain, as in its Watch-Tower, and there to make use of each hand and
arm

arm to lift up a ponderous Weight, to the perpendicular height of 6 or 12 Inches : But I must, at the same time, ingeniously acknowledge, that I do not at all apprehend, neither have I any *Idea*, or *Imagination*, by what secret power the Soul contracts or dilates the Muscles, how it elaborates, and sends forth the Animal Spirits, or how it makes use of any of the ten pair of Nerves, whose Origin is derived from the *Medulla* substance of the Brain, which is, in a manner, as soft as Butter : And I leave, to the Contemplation of the most skilful and subtil *Mechanick*, or *Philosopher*, in the World, the innumerable Difficulties that will arise from all the following Instances.

1. Of a Porter, taking up great and ponderous Burthens from off the ground, and heaving them on his shoulders.

2. Of a Waterman, who, upon a Wager, pulls in his Oars with both his Arms towards his body, and, at the same time, thrusts from him with his Thighs and Legs, in which Motion, *viz.* that of his Arms and Hands, he works with a Quintuple disadvantage, according to the Doctrine of *Statics* ; because the Muscle of the *Hume-*

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rus, is fastned but to a 6th. part of the *Cubitus*, or *Radius*, as I my self have measured upon a dead Man's bones.

3. Of a Seaman, working at a Drum-Capstan (a Contrivance I presented to the late King *Charles* the Second, many years ago) to weigh up the ponderous Anchors of great Ships, which has since saved great Numbers of *English* Sea-men's lives.

4. Of one, who distorts all the Parts, Members and Joints of his Body, so as to make it appear in many different Figures, and strange Shapes: Such a one I have seen at *Paris*, and such a one there was, not long since, in the City of *London*, who went by the Name of *Posture John*.

5. Of one, who jumps, wrestles, throws the Bar, runs a Race, or fights a Prize.

6. Of one, who performs strange Feats of Activity, Vaults and cuts Capers in the Air to a great height, as he is dancing on the Stage, or on the Ropes.

7. A skilful and active Musician, the different Motions of whose Fingers, are of incredible swiftness.

E

Ejacu-

Ejaculation.

O Almighty GOD, Maker of all things Visible and Invisible, How wonderful and unsearchable are all thy Works? How deep are all thy Thoughts, and thy Ways past finding out, by us poor Mortals, or indeed, by any finite Creatures.

All that I shall add to what has been already mentioned upon this Subject, shall be only this: That if there are so many insuperable Difficulties, about *Bodily Operations*, as to Motion and Sense; how much greater must of necessity be the Difficulties of the *Souls Operations*, which are wholly abstracted from, and have no Correspondence at all with *Bodies* or *Sense*.

Of this Sort, as I think, is a late learned Philosopher's (*Cogito*) though I understand not at all his Inference of (*Ergo sum.*)

But whatever he intends, my meaning is, the Soul's drawing necessary Conclusions from undoubted Premises, and forming within it self *Syllogisms*: As likewise its Apprehensions of a Supreme Deity,
or

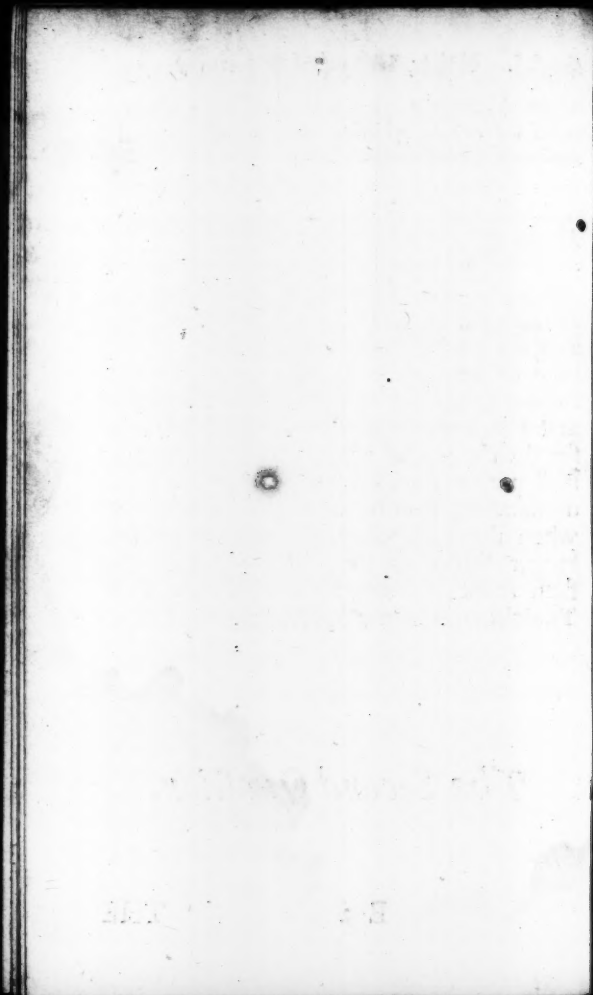
Quest. I. Who, And what art thou? 35

or an Almighty MAKER of all Things, who is from Everlasting to Everlasting, and depends upon none.

• And its Reflections of Conscience, either Accusing, or Excusing Moral Actions.

Forgive me, Courteous Reader, I am already lost in a Labyrinth of Thoughts, and my Soul is over-whelmed with a Deluge of Imaginations, and can make no further progress: At the Resurrection, you and I shall know more, and be much wiser than we now are, When this Mortal shall put on Immortality; When our Understandings shall be more illuminated, and when the Eyes of our Souls shall be no longer forced to look, or peep through such thick Humors, muddy Waters, dull Tunicks, and horny Spectacles.

The Second Question.



T H E

Second Question.

Q. **W**here hast thou been?

Answer.

Alas ! I do not well know where :
Nor how : Nor when : Nor what I have
been doing.

Of my *Infant-days* I have no Knowledge
or Remembrance, but admire God's infi-
nite Goodness, who, I verily believe, sends
his blessed Angels to watch over young
Babes, and tender Infants, who, of all o-
ther living Creatures, are the least able to
help themselves.

Ejaculation.

*Thou, O Lord, art he, who took'st me
from the Womb : And thou hast been my
hope, ever since I hung upon my Mothers
Breasts.*

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In

38 *Where hast thou been?* *Quest. II.*

In the Morning of my Life, for several Hours, I stood idle in the Market-place, with others of my Companions, pleasing my self with childish Toys and youthful Vanities.

In my more mature Age, though I had frequent Calls and Invitations to labour in God's Vineyard, yet nevertheless I rather chose to gratify my own roving Fancy, and satisfy my vain Curiosity, in ranging Abroad, and making enquiry into the Customs and Manners of foreign Countries, and then to enter into the secret Intregues and mysterious Transactions of my own; where I had opportunity to hear, see and observe many things, which must be buried in Oblivion. •

And here, I must acknowledge, I met with no small variety of Cares and Troubles, Fears and Jealousies, Crosses and Disappointments, and found my self at the brink of many a deep pit, and steep precipice, and in great danger to have perished, without a wonderful preservation and deliverance.

Besides all this, I leave it to Men of greater Wisdom and Experience to consider,
how

Quest. II. Where hast thou been? 39

how hard and difficult a thing it is, to be entangled with the Cross-purposes of publick Affairs, and yet have leisure to mind that one Thing necessary, *The Salvation of our Souls*; with which all the Riches, Honours and Pleasures which this World affords, are not worthy to be laid in the Ballance.

Ejaculation.

Remember not, O Lord, the unaccountable Follies and Vanities of my Childhood and Youth, nor the innumerable Transgressions of my riper Years. Blot out of thy Remembrance, the many Breaches of solemn Vows and Promises by me made in Times of Danger and Sicknes, or any prevarications with the God and Father of Mercies, and the hazarding my Soul's Eternal Welfare and Happiness, for the sake of a few sinful and short-liv'd Pleasures.

Metinks this World does not unfitly resemble a Theatre or Stage, whercon every Man presents himself, Acts his Part, and so makes his Exit.

But

But in all the various Passages of his Life, and frequent shifting of Scenes, the Devil, and his Agents, are always at hand, to disturb and hinder the Actor in his performances, both of Religious and Moral Duties, and at last to carry him off the Stage, with Eternal Dishonour and Disgrace.

It will not be difficult to trace his Cloven-Footsteps, from the first Creation to this present Time.

Having beguiled our first Parents, he resolved to mischief their two Sons: First, by polluting *Cain's* Offering, and laying Sin at his door; then by urging him to be wroth and angry with his Maker, for not accepting it. And lastly, by provoking him to break all the Bonds of Nature, and to become his own Brother's Murtherer.

This done, he proceeds to tempt the Old World to the Commission of gross and enormous Impieties, till God destroyed them with a Deluge.

After the Flood, when *Noah's* Posterity was multiplied, the Devil turned Architect,

Quest. II. Where hast thou been? 41

rect, and drew a Design for the Children of Men, to build a Tower in the Plain of *Sbinaar*, whose top was to reach to Heaven, from which he himself had so lately fallen.

When God had dispersed those Builders, by the Confusion of Languages, he took upon him the Office of an Infernal Prophet, Priest and King, instructing his Disciples and Followers, to forsake the Worship of the True God, to yield Obedience to all his Commands; and to erect Altars, plant Groves, and to offer Sacrifice to Devils, under various Forms of Beasts, Birds and Creeping Things. And so great was his Malice, that he would not spare that Grove of Oaks, at or near *the Plains of Mamre*, which the good old Patriarch *Abraham* had planted, and made use of as an Oratory, or select place of Divine Worship for himself, and his numerous Family; but caused it to be converted to Idolatrous Uses, till such time as *Constantine the Great* took care to have the Heathen Altars and Images demolished by the Bishop of *Jerusalem*, and those of *Palestine*, and a Christian Church erected in their stead.

It would be endless, to make enquiry into all the Actions, and various Forms of Worship among the Men of the Old Gentile World, and Heathen Idolaters : Or to make an Enumeration of the Names of their respective Idols. I shall only entertain the Reader with a brief Narrative, of what I have collected out of a late Traveller of no small Credit amongst us, which may give him some light into the Practices of former Ages.

There is (saith my Author) a Kingdom in the *East Indies* called *Tunquin*, where some of the Inhabitants worship four Gods, whose Names are *Rauma*, *Betols*, *Ramonu* and *Brama*, and a Goddess called *Satisbana*. Others of them hold *Transmigration of Souls*, and have a great Veneration for a certain Hermit called *Chacabout*, one of the greatest Impostors that ever was in *Asia*.

A third Sort, have great esteem for one *Lanthu*, one of the greatest Magicians of the *East*: That Impostor's Disciples having given it out, that his Mother carried him in her Womb, without losing her Virginity, for the space of Seventy years, which,

Quest. II. *Where hast thou been?* 43

I am apt to believe is a Mock the Devil puts upon our blessed Saviour's being carried Ten Months in the Womb of a Virgin.

It is the Custom of the *Tunquineses* to Adore three things: The first is the Hearth of their Chimney, made of *Three Stones*. The second is an Idol, which they call *Tiensa*, the Patroness of Handy-Crafts. The Third is the Idol *Buabin*, which they implore before they build their Houses.

They likewise present Offerings to Trees, Elephants, Horses, Cows, and almost all kinds of Animals.

Besides all this, they have great Veneration for two Magicians, and one Magicianess: The first Magician foretells future Events: To the second, they have recourse in all their Sicknesses. And sometimes after several Apish-tricks, he himself, together with the sick Party, and those who brought him, do Homage and the Devil, and the sick Party's friends present him and the Devil, with an Entertainment of their choicest Meats.

But if the sick Person, after all their Offerings, do not recover, his Friends and Relations,

44 **Where hast thou been?** *Quest. II.*

lations, with as many Soldiers as they can get together, discharge their Guns and Musquets three times, to drive away his Devilship from those parts.

Sometimes the chief Magician (*Thaybou*) being consulted, and finding that the Distemper arises from the Souls of the Dead, he, or his Brother *Thay-phouthouy*, finds ways to draw to him that Soul that is the Author of the Disease, and then shuts it up in a bottle of water well stoppt, till the Party be cured, afterwhich he breaks the Bottle, and lets that Soul loose to go about its business.

The Magicianess *Bacoti*, keeps constant Correspondence with the Devil, (to whom, if she has a Daughter, she offers her as soon as she is born,) and if any Mother happen to lose a Child, she makes her Address to this Magicianess, who, by the beat of a Drum, pretends to Summon the Soul of that Child, and tell the Mother, whether its Condition in the other World be Good, or otherwise.

When the Moon is in an Eclipse, they believe it is assaulted by a Dragon, and therefore they make a hideous noise with
Drums,

Quest. II. Where hast thou been? 45

Drums, Trumpets, Bells and Musquets, till the Ecclipse be over, and then make great Rejoycings for having conquered that monstrous Creature.

It is very wonderful to consider, what cruel Tyranny the Devil exercises over many of the poor Idolatrous *Indians*.

Some he makes to carry their Arms over their Heads, during their Lives, which causes certain Carnosities to breed in their Joints, that they can never bring them down again.

Others he makes to stand upon one Foot, holding a Chaffing-dish in one hand, and with the other pouring out Incense, as an Offering to their God, fixing their Eyes all that while upon the Sun.

When the Inhabitants of the City *Malde*, in *Bengala*, on a certain Day go out of that City, great Numbers of them hang themselves by the flesh of their Bodies upon iron Hooks, fastned to Trees for that purpose, till the weight of their Bodies tearing away the Flesh, they fall off themselves to the ground; and which is almost incredible, not a Drop of Blood issues out of

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the

the Wounds, nor the least bit of Flesh is left upon the Hooks, and within the space of two Days they are cured by the *Bramans*.

Ejaculation.

I bless and praise Thee with my whole heart, O Lord of Heaven and Earth, for thy distinguishing Goodness and Mercy to me, the meanest and most unworthy of all Adam's Posterity, in permitting me to be Born within the Pale of the True Church, where the Gospel of Thy Son is openly preacht, and profest in the publick Assemblies: And not among Pagans, Turks, or other Infidels.

It is very remarkable, that the Devil, notwithstanding his great Power and Dominion over the Heathen World for so many Thousand Years, has never yet been able utterly to deface those Principles of Right, Justice and Conscience, which the Almighty Maker has stamp't upon Men's Souls, though at the same time, in most places, he has extreamly sullied them with hellish Impostures and Delusions, and Idolatrous Worship of divers kinds, so as to make sure of them in the main, and
always

Quest. II. Where hast thou been? 47

always hold them fast within his Clutches.

Thus, in the foregoing Instance of the *Tunquineses*, the Hermite *Chacabout* left behind him Ten Commandements, which he enjoined his Followers to observe with all manner of strictness, viz. First, *Not to Kill*. Secondly, *Not to Steal*. Thirdly, *Not to defile their Bodies*. Fourthly, *Not to Lye*. Fifthly, *Not to falsify their Words*. Sixthly, *To restrain their inordinate Desires*. Seventhly, *Not to do Injury to any Man*. Eighthly, *Not to be great Talkers*. Ninthly, *Not to give way to their Anger*. Tenthly, *To labour to their utmost to get Knowledge*. Besides all this, *They who designed to lead a Religious Life, must renounce the Delights of this Life; be Charitable to the Poor; overcome their Passions, and give themselves up to Meditation*.

He taught moreover, That after this Life, there were Ten distinct Places of Joy and Torment; and that the Contemners of these Laws, should feel Torment proportionable to their Offences, without any End of their Torments. That they who endeavoured to fulfil his Law, and had failed in any point, should wander in divers Bodies (holding Transmigration of Souls) for

48 *Where hast thou been?* *Quest. II.*

for the space of Three Thousand Years, before they entred into Happinefs. But that those who had perfectly Obeyed his Laws, should be rewarded, without suffering any Change of their Bodies: And that he himself had been Born ten times, before he enjoyed the Blifs that he possessed; not having in his first Youth, been illuminated with that Knowledge which he afterwards attained.

Reflection.

As for his Ten Commands, and his other Instructions immediately following, one would think at first sight, that this Impostor had collected them out of the Holy Scriptures, save only that there is not a Word therein that has the least regard to a *Saviour* or *Messias*. But alas! that subtil old Serpent, and Prince of Darknefs, who is so perfect a Hater of the Saviour of the World, and of Humane Race, makes it his principal Care and Caution, to keep all his Subjects and Vassals from the least Knowledge of those divine Mysteries which relate to the holy JESUS.

For my part, I am apt to believe, altho' so many Ages have past since the Martyrdom of the blessed Apostles among the
Pagans

Pagans and *Barbarians*, who undoubtedly converted very great numbers of them, while they lived amongst them; that some of these Converts left behind them many pious Instructions to their Children, who also left the same to their Children, and so from Generation to Generation, which, in process of time, were corrupted by Satan's Artifices, being confounded and intermingled with a great number of foolish and extravagant Traditions.

Of this I shall here take the freedom to mention one famous Instance. There were, about fifteen Years since (as a Traveller assures me, who was himself in those parts) and probably are to this day living, above Twenty thousand Families, of a certain People who call themselves *Christians*, or *Disciples of St. John*, from whom they pretend to have received their Faith, their Books and Traditions.

These people inhabit at present at *Balsara*, about ten days Voyage from that place, where the River *Tigris* divides it self into two Arms, (the one running through the ancient *Chaldaea*, and the other towards *Mesopotamia*) in view of which stands an old Wall of about a League in compass,

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which

which the Chronicles of that Country say, was the Ruins of the ancient *Babylon*, (upon which Wall six Coaches may go abreast) being made of burnt Brick, each Brick ten Foot square, and three Foot thick.

These Christians of *St. John*, anciently lived by the River of *Jordan*, where *St. John* baptized, and so from him they took their Name: But since the time that *Mahomet* conquered *Palestine*, although he had given them his Hand and Letter of Privilege not to be molested; his Successors resolved to extirpate them, ruining their Churches, burning their Books, and exercising all manner of Cruelties upon their Persons, which obliged them to retire into *Mesopotamia* and *Chaldaea*, and for some time, they were under the Patriarch of *Babylon*, from whom they separated about 175 Years since, and then removed into *Persia* and *Arabia*, and the Towns round about *Balsara*.

Their Creed is full of Fables, and foul Errors.

They never Baptize, but in Rivers, and only upon *Sundays*: But before they go to the River, they carry the Infant to Church, where there is a Bishop, who reads certain
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Quest. II. *Where hast thou been?* 51

rain prayers over the head of the Child ; from thence they carry it to the River, with a train of Men and Women, who, together with the Bishop, go up to the knees in Water, then the Bishop reads again certain prayers out of a Book which he holds in his hand, which done, he sprinkles the Infant three times, saying, *Beesmebrad Er-rabi, Kaddemin, Akreri, Menhal el Gennet Alli Koulli Kralek*, which is in English, *In the Name of the LORD, first and last of the WORLD and of PARADISE, the high Creator of all Things.* After that, the Bishop reads something again out of his Book, while the Godfather plunges the Child all over in the water ; after which, they all go to the Parents house to feast.

If any tax their Baptism for insufficient, in regard the Three Persons of the Trinity are not mentioned therein, they give no reasonable Answer, nor have they any knowledge of that Mystery ; only, they say, that Christ is the Spirit and Word of the Eternal Father.

They believe the Angel *Gabriel* to be the Son of God, begotten upon Light ; yet will not believe the Eternal Generation of Christ as God, although they confess

fels he became Man, to free us from the punishment of Sin ; and that he was conceived in the Womb of a Virgin, without the knowledge of Man, by means of the Water of a certain Fountain which she drank of. They believe he was Crucified by the *Jews*, That he rose the Third Day, and that his Soul ascended up to Heaven, his Body remaining upon Earth ; but withal, That Christ vanished when the *Jews* came to take him ; and that he deluded their Cruelty with his shadow.

In the *Eucharist*, they make use of Meal kneaded up with Wine and Oil ; the Wine they make with Grapes dried in the Sun, and casting water upon them, let them steep a long time, and with that they Consecrate the Cup ; The *Arabians* (under whose Government they live) not permitting them the use of ordinary Wine. The Words of their Consecration, are no other then long Prayers, but make no mention of Christ's Body or Blood, which they say is not necessary, because God knows their intention. After the Ceremonies are ended, the Priest eats some of the Bread, and distributes the rest to the people.

Quest. II. ~~whether~~ hast thou been? 53

All their Bishops wear their Hair long, with a little Crofs wrought with a needle.

These People believe, and say, That the Angel *Gabriel* undertaking to create the World, according to God's Command, took along with him Three hundred thirty six Thousand *Demons*, and made the Earth so fertile, that it was but to Sow in the Morning and Reap at Night. That the same Angel taught *Adam* to plant and sow, and all other necessary Sciences.

Moreover, That the same Angel made the Seven lower Spheres, the least whereof reaches to the Center of the World, in the same manner as the Heavens do, all continued one within another; and that all these Spheres are of different Mettals: That, next the Center of *Iron*, the Second of *Lead*, the Third of *Brass*, the Fourth of *Laten*, the Fifth of *Silver*, the Sixth of *Gold*, and the Seventh of *Earth*, which contains all the rest.

They believe that over every Heaven there is Water, and that the Sun swims in a Ship upon that Water, and that the Mast of that Ship is a Crofs; and that there are a great number of Boys and Girls to guide the Ships of both *Sun* and *Moon*:

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Besides, they have the picture of a Bark, which, they say, belonged to the Angel *Bachan*, whom God sends to visit the *Sun* and *Moon*, to see whether they move exactly, and keep close to their Duty.

In reference to the other World, and Life to come. They believe there is no other World, but where Angels and Divels, together with the Souls of Good and Bad reside. That in that World there are Cities, Houses and Churches; and likewise that the Evil Spirits have their Churches, where they pray, singing and rejoycing upon Instruments, and feasting, as in this World.

That when any one lies at the point of Death, three hundred and sixty *Demons* come and carry his Soul to a place full of Serpents, Dogs, Lions, Tigers and Devils, who, if it be the Soul of a wicked Man, tear it in pieces; but if it be the Soul of a just Man, it creeps under the Bellies of those Creatures into the presence of God, who sits in his Seat of Majesty, to judge the World.

That there are also Angels, who weigh the Souls of Men in a Ballance, and those who are thought worthy, are immediately admitted into Glory.

That

Quest. II. Where hast thou been? 55

That Angels and Devils are Male and Female, and beget Children; and that the Angel *Gabriel* has a Daughter called *Soyet*, who has two Sons.

That the Angel *Gabriel* has several Legions of *Demons* under him, who are instead of Souldiers, and others that are his Officers of Justice, whom he sends from Town to Town, and from City to City, to punish the wicked.

They hold that Christ left 12 Apostles to preach to the Nations.

That the Virgin *Mary* is not dead, but lives somewhere in the World, though nobody knows where; and that next to her, *St. John* is to be the chiefest Saint in Heaven, and next to them *Zacharias* and *Elizabeth*, of whom they recount several Miracles and Apocryphal Tales. That when *St. John* came to be of Age, his Father and Mother married him; and also that he had four Sons which he begat upon the Waters of *Jordan*, and not upon the Body of his Wife. That he died a natural Death, but commanded his Disciples to Crucify him after his death, that he might be like Christ; and lastly, that he died in the City of *Fuster*, and was buried in a chrystal Tomb, brought to that City by a Miracle,
and

and that this Sepulchre was in a certain House near the River *Jordan*.

They highly adore the Cross, because, say they, we have a Book wherein it is written, *That every Day, early in the Morning, the Angel take the Cross and put it in the middle of the Sun, which receives its Light from it, as the Moon does also hers: And that without these Crosses neither Sun nor Moon would give any Light, and the Ships they were in would suffer Shipwrack.*

Their Festivals are Three, the one is in Winter that lasts three Days, in memory of our *First Parent*, and the *Creation of the World*: The Second in *August*, and called the *Feast of St. John*: The Third lasts five Days in *June*, during which time they are all Re-baptized.

On *Sunday* they do no work. They neither Fast, nor do any Penance. They have no Canonical Books, but a great number of others that treat of nothing but *Witchcraft*, in which they believe their Priests to be very crafty, and that the Devils are at their beck.

They suffer no Women to go to Church, nor any of the Laity to kill a Hen, or any Fowl:

Quest.II. *Where hast thou been?* 57

Fowl: They eat of nothing drest by the *Turks*, and after a *Turk* has drunk in one of their Cups they break it to pieces, and picture *Mabomet*, and four of his Parents, as shut up in Hell; and say, *That all Turks are carried to the same place, to be devoured by wild Beasts.*

They all pretend to Salvation, by a Promise made by God to *Gabriel* on their behalf, when he framed the World. They have a great Antipathy against the blew Colour called *Indigo*, which they will not so much as touch: For, say they, certain *Jews* dreaming that their Laws should be abolished by St. *John*, told it their Country-men, which they understanding, and seeing that St. *John* prepared to baptize Christ, in a great rage fetch a vast quantity of *Indigo* (in their Language *Nill*) and flung it into *Jordan*, which continued unclean for some time, and had hindred the Baptism of Christ, had not God sent his Angels with a large Vessel of Water, which he caused them to fill out of *Jordan*, before the *Jews* had defiled it with *Indigo*; and that for the foresaid bold Attempt to defile the River, God particularly cursed that Colour.

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Ejacu-

Ejaculation.

How long, O Lord, Holy and True, wilt thou cease to be avenged of that Prince of Darkness, for tyrannizing and triumphing over the poor Heathens, and beguiling them with his Sorceries, Witchcrafts and Enchantments, for so many thousand Years. How long wilt thou suffer that Enemy of Souls, secretly to divert and please himself, by seeing such vast numbers of his Slaves and Vassals, to take more pains, undergo more hardships, and to endure more exquisite bodily Torments in travelling along the Broad way, and passing through the wide Gate that leads to endless Woes and Miseries, than thou sufferest a great number of thine own Elect, and chosen Servants to meet with in the Narrow Way, and in their passage through the straight Gate, that leads to Eternal Life.

But to return to my Observations of the Devil's practices.

When God had covenanted with *Abraham*, that his Seed should be multiplied as
the

the Stars of Heaven, and inherit the *Promised Land*, What Stone did Satan leave unturn'd? Or what Opportunities did he ever lose of attempting to frustrate God's gracious Designs?

His first Atchievement was to exasperate *Esaú* to murder his Brother *Jacob*, upon whose individual Person his aged Father had so lately fixt a Blessing; and out of whose Loyns were to come forth 12 Tribes, whose Posterity were to be as innumerable as the Sands of the Sea, hoping that he being once removed, the blessed Effects of all God's promises would be utterly vacated and disappointed.

When *Jacob's* Family were kindly received by *K. Pharaoh* and the *Egyptians*, How watchful and diligent was that old Serpent, to wait for the coming of another King, whom he might incense, and so bring the *Israelites* under Slavery and Bondage.²

When *Moses* was deputed immediately by God for their Deliverance, what diabolical Artifices did he use, to help the Magicians to counterfeit some of his Miracles, and so to harden the heart of *Pharaoh*, and the hearts of all his Servants?

When the distressed *Israelites* were got out of that King's Dominions, How ready was he, upon all occasions, to improve

to the utmost the fullen Nature, and unthankful Disposition of that People, so as to provoke God in the Wilderness, by their frequent Murmurings and Complaints, for the space of forty Years?

When they had got possession of the *Promised Land*, How quickly did he bring them acquainted with *Baal* and *Ashtaroth*, and the rest of the false Gods of the Nations round about them, whom *Joshua* had not yet extirpated?

And thus they continued their Rebellion, and brought upon themselves many severe Judgments, and were very often subject to the Will and Pleasure of their Enemies; till at last a great part of them were carried away Captive to *Babylon*, with their Wives and Children, and others of them expos'd to the Sword, Pestilence and Famine.

When our Saviour was born in *Bethlehem*, How subtilly and maliciously did he prompt that cruel Tyrant *Herod*, in his Rage and Anger, to murder for his sake, all the Male-Children in those parts, from two years old, and under?

Reflection.

But here I must entreat the Reader's patience, to permit me a while to make a pause: For certainly had that *Enemy of Sculls*

Quest. II. *Where hast thou been?* 61

Soul's throughly understood the Mysteries of *Man's Redemption*, by the coming of the blessed *JESUS*, he had neither incensed *Herod* to make so cruel a Slaughter in *Beth-lehem*, or inspired the *Jews* with such vehement Rage and Passion, to urge *Pilate* (against his own Inclination) to give Sentence for his Crucifixion, which must of necessity prove so fatal to himself, and his Kingdom of Darkness.

When the blessed *Jesus* was gone to Heaven, and had given Commission to his Apostles to act in their several Provinces, and to disperse the Gospel throughout all Nations, How did the Devil animate and enrage the *Heathen Idolaters*, and *Savage Barbarians*, to treat them with all manner of Cruelties? And its almost incredible, how many Thousands, or rather Millions, suffer'd Martyrdom for the sake of the Gospel, during the Reign of *Nero*, *Domitian*, *Trajan*, and the rest of the persecuting Emperors; no less than thirty three *Roman* Bishops successively are said to have been put to Death with great Cruelties.

Now in all those Proceedings both of the *Jews* and *Heathens* against the Christians, the Devil's Malice was sufficiently evident and notorious: But I must needs confess, that his great Master-piece of Ma-

lice and Revenge was shown in After-ages, in sowing Discords and Divisions in the Church of Christ, and in animating Christians against Christians, of which, to this very day, we have sad and woful Experience: I am loth to mention any Particulars, for fear of giving Offence to the severall and respective Parties, but leave every good Man to his own Observations and Reflections, and to his private Prayers to the God and Father of Mercies, for Unity, Peace and Concord in his holy Catholick and Apostolick Church, and for the blessed Communion of all his Saints and chosen Servants, during their Pilgrimage in this Valley of Tears; and that he will be graciously pleas'd, in his due time, to purge out of his Church, all manner of Sin and Wickedness which now rules and reigns amongst us.

What are those Follies and Vanities, nay, What are those gross and enormous Impieties which are not at this day to be found within the Pale of the Church, and amongst those who name the Name, and are in outward appearance Professors of the Gospel of Christ Jesus?

Here dwell Atheism, Infidelity, Pride and Vain-glory, Dissimulation and Hypocrisy, with Hatred, Malice and Envy. Here
you

you may find the Poor oppressed by Men of Might, and innocent Lambs made a Prey to ravenous Wolves.

Here we have too often presented to our Eyes, most doleful and lamentable Objects, and have one Ear filled with Slanders, Reproaches, Calumnies, Oaths, Blasphemies and horrid Curses; and the other, with deep Sighs, sorrowful Groans, mournful Complaints, and bitter Lamentations.

Here we may observe Men, of almost all Ranks and Degrees, instead of seeking first the Kingdom of God and his Righteousness, and that one thing necessary *The Salvation of their Souls*; build themselves stately Houses upon sandy Foundations, and propose to themselves (that which is never to be had in this World) true Content and Happiness, but still make gross Mistakes, and never accomplish their Designs: Not unlike Arches of greater and lesser Circles, all which seem to encline (some more some less) towards a straight Line; but none of them can truly agree, or ever be co-incident with any part of it.

Here we may find ambitious Men climbing and twisting themselves up by a Spiral Line to the top of Honour, and suddenly falling headlong down by a Perpendicular.

Here likewise we may observe the Covetous Man (whom the Lord abhors) hoarding up Gold and Silver in his rusty Coffer, that so he may lay Field to Field, Arable to Pasture, and Tenement to Lordship, till he be left alone within a vast circumference, of which his Purse was the Diameter, and his contracted and shrunk-up Soul the Center; and it sometimes happens that our Saviour's *Item* (*Thou Fool this night, &c.*) becomes his Doom, and he leaves behind him that Wealth which he never truly enjoyed, to purchase an Equipage for some dissolute and prodigal Heir to ride post to Hell.

*A friendly Caution to those who study
the Perpetual-Motion.*

THE young *Mechanic* has no sooner learned the plain Operations of *Arithmetick*, and galloped over the first six Books of *Euclid*, had the sight of a *Pendulum-Clock*, wrought a few strokes with his own hand at a Pump, or forcing Engine, and seen how a Water-wheel turns about the Lantern-wheel of a Corn-mill; but the very first thing he sets upon is the *Perpetual-Motion*, not at all doubting, but

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in a short time to triumph over the old Rules of *Staticks*, and Ordinances of *Hydrostaticks*, by making one Pound weight, descending six foot perpendicularly in the space of a Minute, to raise up the weight of two pound to as great, or greater, perpendicular height in the same space of time; and with the strength of a Child of 8 or 10 years old, to force up 4 or 500 Tun of Water in an hours space to any given height, above its own Superficies, and by this means to drain, or drown whole Countries: To erect Corn-mills in all standing Pools, with many such Projects, and thereby to gain to himself immortal Fame, and a princely Fortune; till at last, having spent his Patrimony, and wasted his precious time, he unfortunately meets with an Ordinance of the Almighty Maker, (called an *Equilibrium*) which pronounces the poor Projector's doom; and then he sits down in great sadness and melancholly, to lament his Ignorance and Folly.

I have, in former days, been visited by several of those Mathematical *Enthusiasts*, some of whom were near Neighbours, others came, as I remember, 60 or 80 Miles from their Habitations, with a *звонка звонка* in their mouths, desiring me to join with

with them in Praise and Thanksgiving to Almighty God, for hiding those Mysteries from the learned Philosophers of the World, and revealing them to such ignorant and unskilful Persons, as they acknowledged themselves to be, and of so mean Capacities: As likewise to enter into Indentures with them, for their Assigning over to me a large proportion of their endless and unknown Gains and Profits; and this usually happened at such times when the Sun was got up to the Summer solstice, and the Worm of vain Imagination wrought within the *Dura* and *Pia Mater* of those poor Engineers; till such time, as having revealed to me their *Secret of Secrets*, I had prevailed with them by evincing Arguments, and Ocular Demonstrations, (having had my self sufficient Experience of such vain Attempts) to quit their Pretensions of doing Wonders, and to repair to their own Homes, and follow their several respective Occupations.

Another Caution concerning the Philosopher's **STONE.**

THE Well-wisher to *Chimistry* has no sooner pawn'd the best part of his small Substance, to purchase his Glasses, Making-

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Melting-pots, and other Utenfils, and builit up his Chymical Furnace, but he boldly undertakes, without fear or wit, the *Transmutation* of Mettals; and hopes, by safe and regular steps, and degrees, to come in due time to *perfection*; But after a tedious *progress* the poor Philosopher finds he has been rolling *Sisyphus* his Stone, and instead of turning his brass Pots and copper Saucepans into Golden Vessels, he has only made an unlucky *Transmutation* of his silver Tankard and gilt Cup into a wooden Can and earthen Pipkin, and out of a new Suit of Cloths, extracted an old thread-bare Coat and Breeches, pieced and patcht and torn all to rags.

The *Religious* and *Moral Hypocrite*, with the temporizing *Turn-coat*, propose to themselves great Content and Happiness, and value themselves extreamly by their skillful Addresses, in winnowing with every Wind, and sailing with every point of the Compass; and which is yet more, they very much please themselves in deceiving and abusing Persons of all Qualities, Ages, and Sexes, as well the Great and Wise, as the Ignorant and Foolish, looking upon this as a noble practice, and worthy of Men of Learning and Parts. And thus they

they appear a long time in Masquerade and Disguise, till by some Accident they are discovered, and then they become to all Parties, more hateful and odious than Toads or Serpents.

The *Rich Glutton*, (whose God is his Belly, and thinks there's no other Heaven than his Pantry and Kitchen) does very seldom leave off to gorge his Paunch with dainty Dishes and costly Meats (the Expence whereof would satisfy many hungry Souls) till by his Intemperance, a Surfeit ends his Days, and his loathsome Carcass becomes a Feast for the greedy Worms.

The *Drunkard* no sooner sits down in a Tavern or Ale-house with his boon Companions, but thinks himself in Paradise : O how he hugs and blesses himself, to see his beloved *Nectar* poured out and sparkle in the Glass ! And thus he goes on from Morning till Midnight, till the Wine enflame him ; but in the end, he often finds that it bites him like an Adder, and stings him like a Scorpion.

The *Voluptuous Man* makes bold Adventures, fights desperate Duels, and compasses

ses Sea and Land to gain a few Prostitutes, which, for a time, he esteems as Birds of Paradise, and every fresh Beauty, a *Phoenix*; till he learns by woful experience, that they are indeed much worse than fading Flowers: And yet notwithstanding all hazards, being once infected with the Plague and Leprosy of Fornication and Adultery, (unless it pleases God to open his Eyes, and convince him of his folly and madness) he seldom forbears hunting after his accursed pleasure, till rottenness enter into his Bones, and a dart strike him through the Liver.

The *Theif* and *Robber* is not without his Designs to repair his broken Fortune, or at least to better his Condition, and at last to live with great content and happiness, with his wicked Associates and lewd Strumpers.

This Person, upon his first admittance into the Brother-hood, no sooner meets with a few lucky Hits, and rich Prizes, but thinks himself a great Prince, and all the Inhabitants of the neighbouring Counties, his Subjects and Vassals; and bound by their Allegiance to supply him with what Gold, Silver and Jewels he pleases to call for in his progress.

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But alas! how often do we see this bright Sun suffer a total Eclipse at high Noon, and the miserable Wretch hous'd in a loathsom Prison, fast bound with Fetters, massy Chains and manacles of Iron; and having received his just Sentence of Condemnation from the mouth of the Judge, see him to be dragg'd from his subterraneous Dungeon, to the dreadful place of Execution.

The Extortioner, (that *Antropophagus*,) swallows like a Cormorant, and digests like an Ostritch, the Pawns and Pledges, which he so greedily snatches out of the hands, and sometimes pull'd from off the Backs of Necessitous and indigent Persons.

This is he who drives away the Widows Ox, and the Ass of the Fatherless: And being attended with his respective Officers, puts in execution his fatal Judgments, and at one Morcel, devours Cottages and Enclosures (together with the Bodies of the Owners) Farms, Fields and Pastures with all their Stocks and Effects, Tenements and Lordships, with Gardens, Orchards, Coach-Houses, Stables, Barns, Out-houses, and all their Appurtenances; always watching for the Windfalls of prodigal Heirs, and decay-

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decayed Fortunes ; as Eagles do after the dead Carcasses of broken Armies, never considering, That unless God have mercy upon his Soul, he does but heap up Treasures against the Day of Wrath and Vengeance.

There is yet behind another Generation of Men, who promise themselves, above all others, to please their sensual Appetites with the true *Gusto* of Worldly Pleasures, having hardned each other in their Opinions and Belief, *That there is no God, Angels or Spirits, or any Real Subsistences of Departed Souls: No Heaven to reward the Righteous, nor a Hell to punish Sinners.*

The Fools of old Times said only in their Hearts, *There is no God*, and so kept their Opinion to themselves; but the Fools of this last Age are more bold, and pronounce it openly with their Mouths.

O foolish Atheists! Who has bewitch'd you to outdo the *Pagans, Turks* and *Infidels*? Yea, and the very Devils themselves (who believe and tremble, while you make merry and turn all to Ridicule;) by denying the Divine Existence, of which, the Heaven above and the Earth beneath, with the Sea and all that therein is, (to the least Mite or Grain of Sand, that

that can possibly be discerned by the best of Microscopes,) do bear evident testimony.
 and Would you but retire a while into your private Closets, (and there make use of that reason, and those Principles which were born with your Souls!) These would soon furnish you with sufficient Proofs, and evincing Arguments. Mark, I beseech you, in what significant Terms a heathen Philosopher rebukes you, *Mentiantur qui dicunt non esse Deum, etiamsi enim interdum negant, noctu tamen, et sibi, dubitant!* Which is hardly to be turn'd into English, without losing a great part of its emphasis. *They lie, who say there is no God! for though in the day time they deny him, yet in the Night, and being alone, they doubt concerning Him.*

How is it possible, that it should ever enter into the thoughts, of Men of Reason and common Understanding; That those glorious Bodies of the Sun, Moon and Planets, together with that Numberless number of fixed Stars, and those of such prodigious Magnitudes, should all be produced by meer Fortune or Chance?

Vain man would fain be wise! but which of your Leaders, who darken their Counsels by words without knowledge, can tell me, how the great Bodies before-mentioned

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mentioned, of the Sun, Moon, and the other Planets, are suspended in the vast Expanse, and by what extrinsick, or intrinsick Powers they have performed their several and respective Motions, and served for Signs and for Seasons, and Measured time, for so many thousand Years.

Is there any of you, who knows the Ordinances of Heaven, or can set the dominion thereof in the Earth? Which of you can bind the sweet Influences of *Pleiades*, or loose the Bands of *Orion*?

Or to come nearer to our own Terrestrial Globe: Who is he that gathers and holds the Wind in his fists? Who is he that has bound the Waters in a Garment? Who is that has established all the ends of the Earth? What is his Name, and what is his Son's Name, if you can tell me? Which of you can give a clear Account of those black and grisly Clouds, when they seem to be rent and torn by the Thunder-Claps, as if their substance were of molten Brass; or the Lightning that shoots through the Hemisphere, and in its passage, tears and rends one sturdy Oak, and leaves another untouch't; Passes by one stately Edifice and takes away part of another, and how it should pull out massy Barrs of Iron, and again strike them into Stone walls

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walls to the Depth of many Inches, with other prodigious Effects? Of which, I am sure, you can give but very slender Reasons, No more than of the Treasure of the Snow, the Hail, or Hoary Frost? Or of Hurricanes, Deluges or Earthquakes.

Alas! poor dull Philosophers, the wisest of you all know not how any grass pile or the least hair of your heads grows, and yet are so presumptuous to dispute and question Divine Providence.

O foolish and perverse Atheists, who hath bewitch't you to make mock of *Moses* and the Prophets, to divide our blessed Saviour and his Apostles, and to make the Holy Scriptures a meer Humane Artifice for Sovereign Princes to keep their Subjects in Obedience, and to preserve to Ecclesiastick Prelates, their vast Revenues, and to Inferior Priests their Tythes and Maintenance.

In the first place, we are as well assur'd that the Books of the *New Testament*, were writ by the first Divulgers of *Christianity*; which were soon afterwards Translated into *Latin*, *Syriac*, and other Languages, and Copies thereof dispersed, and publickly preach't in most parts of the habitable World, and so transmitted to us without any

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any notorious depravations; as we are sure, that in our Statute Books are faithfully Recorded the several Laws which have been Enacted in all the King's and Queen's Reigns, from *William the Conqueror* to this present Age; and much more sure, then you or any private Man can be, of the Conveyances, Hands, or Seals, of his Ancestors, from time to time, whereby he holds his Lands and Possessions.

We have no more reason to doubt that there was a *Jesus* born in *Bethalem*, than that there was at that time a *Herod* at *Jerusalem*, or an *Augustus Cæsar* at *Rome*: The wonderful Star that appear'd at *Christ's* birth, is mentioned by *Macrobius*: And a great Enemy to Christianity speaks of the coming of the *Magi* from the *East* to *Jerusalem*, and *Julian the Apostate* Confesses, the appearing of a *New Star*, though he trifles about the manner of its appearing.

The Eclipse at *Christ's* Passion was left upon Record among the Heathen.

As for the Writings of *Moses* and the Prophets, and for their being most carefully preserved through-out all Ages, till the coming of our Saviour *Jesus*! (at which time they were publicly read in all the Synagogues) we need no better Evidence,

than the universal Consent of his Implacable Enemies the *Jews*.

We read in the 31st. of *Deuteronomy*, that when *Moses* had made an end of writing the Words of the Law in ~~a~~ a Book, untill they were finished, That He commanded the *Levites* which bore the Ark of the Covenant of the LORD, saying, *Take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God.* (And we may reasonably judge, that the rest of the Canonical Books, when written, were also here laid up) Besides the King was to keep a Copy for his own use, 17. *Deut.* 18. And the Priests that were to expound the Law must needs have Copies of it themselves : So in an ordinary way it might be preserved by multitudes of Copies, some of which might escape in the hands of good and pious Men, in Idolatrous Times. Whence it will follow, That we have no reason to think that the Book of the Law, which was lost for a great while, and after the Captivity found by *Hilkiah*, and by him given to *Saphan* the *Scribe*, who carried it to King *Josiah*, was the only Copy of the Law that was preserved, 2 *Kings* 22. 8.

During the Captivity, those Books which were already written, were undoubtedly in the

the hands of the Prophets and Priests, some of whom, as *Jeremiah* and *Gedaliah* staid in their own Land ; others, as *Daniel* and his Companions, were carried away Captives: And we are sure that *Daniel* had these Books, and out of them gathered the number of Years the Captivity was to last, 9 *Dan.* 2. where it is thus written, viz. *In the first Year of Darius, the Son of Ahasuerus, of the Seed of the Medes, &c. I Daniel understood by Books, the number of Years, whereof the Word of the Lord came to Jeremiah the Prophet, that he would accomplish Seventy Years in the Desolations of Jerusalem.*

Josephus saith, That *Cyrus* was moved to restore the *Jews* by reading the Prophecy of *Isaiah*, where it is foretold 210 Years before his time, that he should be raised up for that Work.

After the Captivity these Books were kept in a great number of Copies, of which every Synagogue had one at least. In this interval, *Ptolomy Philadelphus* procured the Translation of the *Seventy*, the authentick Edition of which was kept in the famous *Alexandrian Library*, about the Year of the World 3465. As for the Books of *Moses*, they were in one entire Volume long before the Captivity ; and it is probable,

bable, that the rest of the divinely inspired Psalms and Prophecies that were written before the Captivity, were laid up with them.

After the Captivity the *Jewish* Historians relate, that the great Synagogue, (of which *Ezra* was President, and at which *Haggai*, *Zecchariah*, *Malachi* and *Nehemiah* assisted) compiled the Books of the Old Testament, as we have them now divided into three parts, and as they continued in our Saviour's time ; (who himself refers to the Old Testament as consisting of the Law of *Moses*, the Prophets, and the Psalms) and of each of these three parts they appointed certain Sections to be read in their Synagogues every Sabbath day.

Now that their Collection contained the same Books the Old Testament now consists of, (22 in number) is clear from *Josephus contra Appionem*, quoted by *Eusebius*.

That these Books were kept with a Religious care, we have the celebrated Testimony of *Philo* the *Jew*, who wrote a little after the Ascension of Christ ; who saith, *That a Jew would rather suffer an hundred Deaths, than allow the least alteration in one Letter of the Law.* And *Buxtorf* tells us in his *Comment. Masoreth.* Of their particular care, *in numbring the very Letters of every Book.* In

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In the next place, our blessed Saviour's miracles were so numerous, so openly performed, and before so many thousand Spectators, both of the *Jews* and other Nations, of which many were his implacable Enemies, who wanted neither Learning, Subtilty nor Malice to have soon discover'd any fraudulent Practices; and those Miracles being such, as could not be perform'd by Men or Devils, or any thing less than a supernatural and Almighty Power, it being never known, since the World was created, that the Devil ever open'd the Eyes of those that were born blind, or fed so many thousands of hungry Persons with five Loaves and a few small Fishes, or with the speaking of two or three Words, raise Men out of their Graves who had been dead and buried four days, there will be left no reasonable or plausible Pretext for any sceptical Unbeliever to call in question his divine Power.

I do believe, that the Devil is a Spirit of wonderfull knowledge, and mighty power; and able when ever God permits him to blind the Eyes of us Mortals, and so to counterfeit real Miracles, as for a while *Pharaoh's* Magicians did in appearance perform some of *Moses's* Miracles,

and that which is no small help to the performance of his Sorceries and Witchcrafts, and other of his diabolical practices; he has undoubtedly a perfect knowledge of the Sympathies, Antipathies, and secret vertues, that are either in the Bodies of all sorts of Animals and Plants, or else in Minerals and inanimate things; which if they should be publickly known or divulged, Humane Society would be very much confounded, if not utterly destroyed.

Who can give a rational account of Straws jumping to the jett? Or the Dust of Iron to the Load-stone? Or of the needles turning to the *North*.

What reason can any Philosopher give, why the bark of a Tree in *Peru* should be a ready Cure for a Fever. or Ague? Or why the Skin of an Eele or Snake should give present ease, to the violent pain of the Cramp? Or, (which is yet more wonderfull) why a small bit of Wood, being cut and taken at such a criticall hour, or minute, and being gently rubbed upon a fresh wound, should immediately staunch the Blood, (though issuing forth with great violence) and perform the Cure in a few hours space, (the Wound being only wrapt up close, and kept warm,) without any chyrurgical Operations.

I my self have seen and practised many strange Experiments of other kinds which I think not at all convenient here to publish: And look upon it as an effect of God's wonderful Providence, Mercy and Goodness, that the Books which *Solomon* wrote concerning Plants and Herbs, were concealed from, or at least not made common or publick in, future Ages. And that several Experiments, which some later and learned Authors (such as *Paracelsus*, *Agrippa*, and others, have published to the World,) have either been misunderstood, or not at all believed.

As for the Miracles done by *Moses*, there are two things very considerable and worth our notice.

First, though the Magicians, by the Devil's assistance, did in appearance, turn the Rods into Serpents, and Water into Blood, and bring up Frogs upon the Land of *Egypt*; yet it is manifest that they were in no wise able to undo *Moses's* Miracles, or to remove any of the *Ten* Plagues, which would certainly have been a most acceptable Service to K. *Pharaoh*, who had so much a do to bring his hard and stubborn heart to intreat *Moses* to beseech the Lord his God, for the speedy removal of the Frogs, the Flies, the Hail, and the Locusts.

Again,

Again, it is no less observable, That the Magicians counterfeited no more than two or three of *Moses's* Miracles; and when they attempted to proceed, they were forced to desist and confess it was the power and *Finger of God*: Neither was the Devil, with all his Magick-Arts, able to help them to produce so vile and despicable a Creature as a *Louse*; or to give them afterwards a Receipt to cure their *Boils* and *Blains* which *Moses* had fixt upon their bodies, so that they were no longer in a condition to stand before *Pharaoh* and his Servants; neither do we hear any more of their appearance in all those Transactions; whereas *Moses* went on triumphantly with his Miracles, till he had safely landed all the *Israelites* on the other side of the *Red-Sea*, and left *Pharaoh*, and all his Host overwhelmed with the returning Waters, and become dead Carkasses.

Reflections.

If God should permit real Miracles to vouch diabolical Delusions, or indeed, suffer any of the Devil's Magick-Arts to stand in competition with his own Almighty works upon such extraordinary Occasions, of either revealing, or confirming any new Truth or Doctrine, it would soon overthrow

throw Christian Religion: But we always find the contrary throughout the Holy Scriptures.

Pharaoh's Magicians were soon put to silence: Their Rods were swallowed up by *Aaron's* Rod: They were at a *Non-plus* in producing a *Loose*; and at last were forced to withdraw, and disappear with shame and disgrace.

The priests of *Baal*, though they cut and mangled their flesh with sharp knives, and from morning to Evening made bitter Cries, were not able to bring down Fire from Heaven upon their Altars.

The Sorcerer *Elymas*, was, by *St. Paul*, struck blind at *Salamis* and *St. Peter* more than once publicly baffled the famous Sorcerer *Simon Magus*.

So that whatever was done by *Pharaoh's* Magicians (which is one of the most remarkable Instances of the Devil's power and Enchantments) or whatever was at any time after done by any of his Sorcerers, does not in the least derogate from any of our blessed Saviour's Miracles, or the Miracles afterwards performed by any of his Apostles or Disciples, which did immediately prove on both his, and their Testimony to be Divine; And consequently were an absolute Confirmation of our Saviour's

Saviour's being the true *Messias*, and sent by God himself from Heaven for the Redemption of lost sinners, and opening the Kingdom of Heaven to all Believers.

This Argument of Miracles was urged by Christ himself, (who certainly knew best the force of it) against the *Scribes*, *Pharisees*, and unbelieving *Jewes*: And he did acknowledge, that if he had not done those things which no other Man on Earth could do, they might have had a fair excuse for their Unbelief.

In the time of *Tiberius*, (says *Josephus*, a *Jew* by Nation, and of a contrary Profession, and wrote his History about 86 years after Christ)

There was one Jesus, a wise Man (if it be lawfull to call him a Man) who was a Worker of great Miracles, and a teacher of such as love the Truth, and had many, as well Jews as Gentiles who clove unto him: This was Christ, and when Pilate, upon his being accused by the Men of our Nation, had sentenced him to be Crucified, yet did not they who had first loved him, forsake him; for he appeared to them the Third Day alive again; according to what the Prophets, divinely inspired, had foretold concerning him: As they had done an innumerable number

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number of very strange things besides, and even to this day, both the Names and sort of Persons called Christians so named from him, do remain.

To which Attestation of *Josephus*, were it necessary, might be added great numbers of Testimonies from ancient Writers.

I must needs acknowledge, That our blessed Saviour's Apostles, though the greatest part of them were poor ~~men~~ men, of low Birth, small Fortune, and mean Education, were by the Spirit of God, endued with the wonderful Gift of speaking strange Languages, and other miraculous Powers, that so they might be better enabled to disperse the Gospel into many remote Countries, as they afterwards did: Namely St. Peter in Sicily, Britain and Africa, as likewise at Antioch and Rome. St. Andrew in Galatia, Bithinia, and all along the Euxine Sea: St. James in Spain, Britain and Ireland. St. John in Asia, and other parts of the East. St. Bartholomew in India. St. Thomas among the Parthians, Medes, Persians, Carmans, Hircans, Bactrians the Asians, Ethiopians and Indians. Simon the Zelot in Egypt, Syrene and Africk. St. Jude in the Cities of Arabia. St. Matthias in Cappadocia. St. Mark in Alexandria.

Alexandria. And though St. *James* the Just did stay at Jerusalem, yet probably he might have some Converts of almost all Nations, who frequently resorted to that City, *Parthians, Medes and Elamites, Dwellers in Mesopotamia, Cappadocia, Pontus, Asia,* and divers other places.

To all these may be very well added St. *Paul*, who though he was none of the Twelve, yet he was not the least of the ~~Ap~~ostles; and having received his Commission from Christ himself in a Vision, left *Damascus*, and preached the Gospel at *Antioch, Seleucia, Cyprus, Pamphilia, Iconium, Lystra, Pisidia, Galatia, Macedonia, Samothracia, Neapolis, Thessalonica, Berea, Athens, Corinth, Ephesus, Jerusalem, Illyricum, Sclavonia, Troas* and *Rome*.

Yet notwithstanding all this, it was impossible that these poor Men should, at the same time, carry on any private Design of their own, being all of them sent forth as Lambs among Wolves, and foretold by their own Master (whom all, but *Judas*, had seen scourged, Spit on, and crucified between two Thieves,) that they should be persecuted and hated of all Nations for his Name sake, and the Gospel, (which yet at their peril they were to preach and publish) and after all sorts of Affronts,
and

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and cruel Usage, should suffer shameful and ignominious Deaths, which they all did, as ancient Historians assures us, *St. John* (*Christ's beloved Disciple*) excepted ; neither had he escaped, as one of them tells us, had God permitted the Cauldron of burning Oil, into which he was thrown by *Domitian's* Order, to put an end to his life.

As for *St. Peter*, he, for baffling *Simon Magus*, was, by the Command of the Emperor *Nero*, crucified at *Rome* with his Head downwards.

St. Andrew was at *Patra*, a City of *Achaia* by the Proconsul's Order, first scourged, (seven *Lictors* successively whipping his naked Body) and then tied (not nailed) to the Cross, to prolong his Torments, and was two whole days before he expired.

St. James was beheaded in *Jerusalem* by *Herod Agrippa*, Son of *Aristobulus*, and Grand-child to *Herod the Great*, in whose Reign *Christ* was born.

St. Bartholomew was first flead alive, and then crucified at *Albanople* in *Armenia*.

St. Matthew is said to be Martyred at *Naddaba* in *Ethiopia*.

St. Thomas suffered Martyrdom at *Malipur*, in the Kingdon of *Cormandel*, where,
by

by the *Brachmans*, he was first loaded with stones and Darts, and then run through with a Launce.

St. *James the Less* was thrown down from a Pinnacle of the Temple.

Simon the Zelot is said to have suffered great Cruelties in *Britain*, and then to be crucified by the *Infidels*.

Jude suffered Martyrdom in *Persia*, for rebuking the Superstitions of the *Magi*.

St. *Matthias*, as is conjectured, was crucified by the barbarous people of *Capadocia*.

St. *Mark* was seized on by the *Alexandrians*, at the celebration of their God *Serapis*, where they dragg'd him by the legs over rugged and uneven ways, till his flesh was torn, his blood wasted, his Spirits decayed and his blessed Soul expired.

To these may be added the cruel Usage of St. *Paul* and St. *Luke*.

St. *Luke* was by the *Infidels* hang'd on an Olive Tree in *Greece*.

St. *Paul* was, by *Nero's* command, beheaded at *Aquæ Salvæ*, about three Miles from *Rome*, for having converted one of the Emperor's Concubines, so that she utterly refused any further compliance with his wanton desires.

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One man in an Age may throw away his Life, on purpose to get himself a Name, and be famous as *Erostratus*, who set on fire the Temple of *Ephesus*, or *Ravillac*, who stabb'd a King of *France*: But for all these Apostles, and many thousands of their Disciples and Converts to throw away their Lives, and thereby to purchase nothing but ignominy and disgrace, (for alas! they were accounted as the Scum of the Earth, and the Off-scouring of all things) it can never so much as enter into the Thoughts of any Man of Reason or Sense.

Besides, there were hardly ever committed in the World, any kind of notorious Crimes, or treacherous Designs contrived, but at some time or other, they were discovered, by one or more of the Criminals: But let the ablest Historian in the World, (if he can) produce a real Instance of any of the Apostles or Martyrs, among so many thousands (possibly Millions) whose cruel Sufferings for the Faith of *Jesus*, made them openly recant, or confess themselves guilty of any fraudulent Practises, or setting up a false Worship to deceive all Nations.

After all this, tell me, ye foolish and perverse Atheists, Who has bewitcht you

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90 *Where hast thou been?* Quest. II.

to build your Tabernacles of Happiness upon such sandy Foundations, or to sell your immortal souls to the Devil at so cheap and easy rates?

I have yet one question to ask of certain Persons, who are rightly stiled *Modern Sadduces*, and that is, *For what Reason they deny the Resurrection? Or why they should at all doubt God's Omnipotence? Or once imagine, That He who made all things out of nothing, should not be able, when ever he pleases, out of something to make any thing?*

How many Emblems of the *Resurrection* have we frequently before our Eyes? The Night lies down, and the Day arises; again, The Day departs, and the Night comes on: The Year that dies in *Autumn*, has a Resurrection in the Spring: The seed of Herbs, Corn and Fruit-Trees, first suffer a Dissolution in the Earth, (some for a few Days, others for a few Weeks) and then, by the Power of the Almighty Maker of all things, have a new Body given them of the same *Kind* or *Species*.

If that be true which some have related of the *Phoenix*, (a thing I would rather believe, than undertake to disprove since there are so many strange things to be found among the Works of the Creation) It is a wonderful Type of the *Resurrection*. In

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In *Arabia* (say they) there is a certain Bird called a *Phœnix*, of which there is but one at a time, and that one lives 500 Years; and when the time draws near that it must die, it makes it self a Nest of Frankincense and Myrrh, and other Spices, into which, when its time is fulfilled, it enters and dies; but its Flesh putrifying, breeds a certain *Worm*, which being nourished by the Juice of the dead Carcass brings forth a new *Phœnix*, and when it is grown to a perfect Age, it takes up the Nest, in which the Bones of its Parent lie, and carries it from *Arabia* into *Egypt*, to a City called *Heliopolis*, and flying in open Day, in the sight of all Men, lays it on the *Altar* of the *Sun*, and so returns into the Country from whence it came: This done, the Priests make search into the *Records of Time*, and find that it returneth at the end of 500 Years.

Whether this Report be true or no, sure I am, that nothing can be too hard for the Almighty.

Let us suppose, in two or three Instances, things that are within the reach of our apprehensions, viz. First, a Mariner in a Sea-fight to be shot to death, and thrown over-board, and afterwards the Flesh of

his Body to be eaten up by a great number of small Fishes, and these Fishes to be taken in Ners, and eaten by hundreds of Men, Women, and Children, of different places and abodes, and some of them to be drowned in the Sea, and devoured by other Fishes, and some to be cast into the Earth, and eaten up by Worms.

In the next place, Let us suppose a Man to die in a wide Forest or Wilderness, and part of his Carcass to be devoured by wild Beasts, part by the Fowls of the Air, and part by Flies and creeping Things; and again, those Beasts and Fowls, and creeping things to die, and part of them to be eaten up by other Creatures.

Lastly Let us suppose a Man-Child born into the World, and (as 'tis believed) the Flesh of that Infant, in a few Years, to be evaporated, and new Flesh grown up in the room of the other; and let us suppose this Body to live and change for the space of threescore or fourscore years, and then be buried in the Sands, (as is practised in some very hot Countries) and there remain a Thousand or fifteen Hundred Years, till such time, as it is grown perfectly dry, and fit to be made use of for *Mummie*; and this *Mummie* to be distributed into the hands of several hundreds

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hundreds of Apothecaries, and each of these Apothecaries to make use of it in their physical Doses, Potions, or otherwise, and to administer it to as many hundreds of their Patients, and each of those Patients to void the same, or any part of it, by stool and those stools to be carried away by the Scavengers, into some common place, and there mingled with the Ordours of ten Thousand other Persons, and from that place taken up by the *Salt-Peter* Men and converted into Gunpowder, and that Powder shot away into the Air.

Give me leave to tell those unbelieving *Sadduces*, (my life for theirs) that the Almighty God, and Maker of Heaven and Earth, is able to recall every Particle, Dust or Atom of a Human Body, in any of the aforesaid Instances to its Original and proper Mass, and to form that Mass into its first Original and infant Body: As also to give that infant Body its full stature, and perfect Dimensions; and this done, from a Natural and Corruptible, to change it into a Spiritual and incorruptible Substance: And lastly, to reunite it to its own proper and immortal soul; and all this in a moment,— in the twinkling of an Eye,— at the last Trump, — and the

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Voice.

Voice of the Arch-angel, calling for the Dead to arise and come to Judgment.—

I must needs acknowledge, That the Disbelief of a future Resurrection, is no small encouragement to either Atheist or Libertine, to go on in his sin with great presumption: For if the Dead rise not, our Faith is altogether vain; And if this Corruptible shall never put on Incorruption, nor this Mortal, Immortality; then go to, *Let us Eat, Drink and be Merry, for to Morrow we die.*

There are some who satisfy themselves, that God is so merciful, and so just in his Judgments, that he will never punish finite Sins with everlasting Punishments, but such Men little think how miserably they deceive themselves, while they ascribe less Power to the Almighty Maker over his Creatures, than an ordinary Potter has over his Clay and earthen Vessels: Besides, that in the *Gospel Dispensation* there are propos'd to *Fallen Man* two things, which very well counterballance one the other, both as to Time and Measure; namely, on the one side Eternal and inexpressible Happiness; and on the other, endless and unspeakable Miseries. Now, if the Sinner do voluntarily, and with deliberation choose the last of these, *Volenti non fit Injuria*,
he

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he has his choise and desire, and has no reason in the World to complain of any hardship, much less of any Injury done to him, it being a greater Mercy to grant Eternal Life upon a bare Repentance and Believing, during our earthly pilgrimage, than it is a Severity to inflict eternal Torment, for continuing in actual Sin, for the very same term of time.

The Author of *Leviathan* will, by no means admit of a *Local Hell*, or indeed of a *Local Heaven*: For the first of which he has no better Reason than this, (trusting to his own skill in *Geometry* and *Staticks*) that it cannot be either in the Cavity of the Earth, or any other body of the like magnitude hanging in the expanse; forasmuch as in any circumscribed Bodies there cannot be included a Bottomless-Pit, which, in sacred Stile, is sometimes called *Hell*: Whereas if he had considered, that our Antipodes tread as heavy on the superficies of the Earth, and carry their Bodies as upright towards Heaven, as any of us; and that showres of Hail and Rain in calm Weather, fall upon any part of this Terrestrial Globe directly towards the Center, in a straight line; He might very easily have judged, that this Globe of Earth hanging in the expanse, by nothing

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but

but the Almighty's Word and Power, has its own proper Center, as all other Bodies of the same or greater Magnitude have; and consequently, that if underneath there were a great Cavity, and that Cavity filled with a fluid body of Fire and Brimstone, the convex Superficies of that globular fiery Lake, would in every part of it be the uppermost, and the parts adjoining to its Center would be the lowest, and probably the Bodies of damned Reprobates being thrown into this Lake, would sometimes float upon it, and sometimes plunge to and fro in it: But forasmuch as the Center of this globular Lake, would be but an imaginary point, those Bodies would plunge and move to and fro within it in *Sæcula Sæculorum*, without finding any solid *Fulcrum*, or firm Bottom; neither could the most learned Philosophers, or skilful Geometricians in the whole World, be ever able, by contemplating all their Lives, the Dimensions of that fiery Lake, and its Center of Gravity, to make any other thing of it then truly and properly a Bottomless-pit.

And if those learned Men should allow in that case, the shell of this Terrestrial Globe to be no more then 17 or 18 hundred Yards in thickness, and then compute
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how many cubick Yards and Feet would be contained within its concave Superficies, they would perhaps find room enough; and to spare, for all the Bodies of Human Reprobates, from the first Creation to this present time, and for some Thousands of Years to come. As for the Devil and his Angels, if above six Thousand of them were crowded into the body of one *Gadarene*, a few thousands of cubick yards might very probably contain all his Infernal Legions: And as for the Bodies of Human Reprobates, they being once Spiritualiz'd, may, for ought any Man knows, be press'd into a much less compass, than ours that are of a grosser substance.

Besides all this, who knows whether the Confinement of both Devils and Reprobates, within a small compass and narrow space, may not rather augment and encrease, than any way lessen or diminish their everlasting Torments.

Ejaculation.

From being shut up, with the Devil and his Angels in that dreadfull and bottomless pit; and from so near a conjunction with those infernal Finds and Furies in the Blackness of Darkness,
Good Lord deliver us. And

And methinks our Saviour's making so often mention of a Lake of Fire and Brimstone, should strike all Atheists and Libertines with as great a dread and fear, as the Hand-writing on the Wall, did of old *Belshazzar*: When they do but consider what vast quantities of sulphureous Matters have been cast out of the gaping Orifices of Mount *Atna* and *Vesuvius* in *Sicily* and the Kingdom of *Naples*; and what horrid Noises, (as Travellers report) have been sometimes heard out of those burning fiery Furnaces, like the howlings and skreeches of some miserable living Creatures: Especially that prodigious Lake of burning Brimstone, which a few Years since (if we may believe *Gazettes*) was vomited out of one of those Mountains, and like a mighty Torrent, run along upon the ground, and so into the Sea, a whole League in length before it was extinguished.

For my own particular, if it were lawful to make Conjectures in matters of that consequence, I should be apt to believe, that the Sun, were a Body much more convenient for that purpose; forasmuch as

First, It is a Body greater than the Body of the Earth, by many Degrees, as is plainly demonstrable by *Eclipses*.

Secondly

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Secondly, We have reason to believe from Sacred Writ, that at the End of the World, there will be no further use of the Sun's light.

Thirdly, According to the Opinion of the best, and most accurate Astronomers of latter Ages, the Sun is placed in the very Center of the World, (however in the Holy Scriptures that are written, as is supposed, *ad captum vulgi*, it is expressed otherwise) And therefore must be, of all other Bodies, the most internal, and then one would think that place is most likely to be Hell, which is furthest off from Heaven.

Fourthly, If the Rays of the Sun, which are sent out from its lucid body at a vast distance, being contracted here below, and with the help of parabolical and elliptical Figures, become in their *Focus* much hotter, and sooner melt down Gold and Silver, than any *Culinar*, or indeed, any *chymical* Fire, How great must we then imagine the heat of that fiery Globe to be, in its own proper body, especially if the Sun were darkned, and its glowing Rays turned inwards; and those few Spots which we discern on its superficies, were multiplied till they should become an entire Cover, and be made the *Blackness of Darknes* for ever
and

and the body of the Sun made a fluid and eternal Fire by God's Almighty Power.

And now if all these things should be so, the History of *Abraham*, *Dives* and *Lazarus* would not be extream difficult to be explained by Interpreters.

If Telescopes help us to discover unknown Stars, of different Lights: If speaking-Trumpets, or close Pipes, may be so made, as to conveigh Words several Leagues: And if *Stephen's* mortal Eyes could look from Earth into Heaven, and there see *Jesus* standing, at the distance of, no Man knows how many Myriads of Miles; how easy had it been for the Maker of all things, by his Almighty Power, first to translate the Bodies of *Dives* and *Lazarus*, after they were dead and buried, (as well as those of *Enoch* and *Elias*, before they were interr'd) the one to Heaven and the other to Hell? And afterwards so to clear up all the Mediums between Heaven and the Center of the World, as that the immortaliz'd Eyes of *Abraham* and *Dives* might plainly see one another's Persons and Postures, and their Ears might hear each other's Voices at as great a distance, as the length of the Semidiameter of the whole Universe.

But

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But here I must put the Reader in mind, that, in truth, all these things are meer Conjectures, And far be it from such a poor Worm as I am, to be the Broacher of new Opinions, in Matters so far above the reach of my own Understanding and Conception : For, I must ingenuously confess once more, That I am lost in a Labyrinth of Thoughts, and should I go on further, but a few steps, I should lose both my Reason and Senses, and never be able to finish this small Treatise. And therefore all I shall here add, is to beseech all Libertines to take heed and beware, how they turn plain Scriptures into meer Metaphors, or make a derision of the *true Tophet*, or Vally of *Hinnon*; least one day they hear the dreadful Voice, *Go ye Cursed into the place of Torments*, where the Worm of Conscience never dies, where the Fire that burns is never to be quenched, nor the Body that is burning never consumed.

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THE
Third Question.

Q. **W**hat art thou now doing?

Answer.

I hope (through God's great Goodness and Mercy) *That one Thing necessary.*

For having wandred up and down, and made many weary steps in the wide Wilderness of a vain and sinfull World, I was at last very desirous to return home to my self; but must freely confess some Truths, which to my Readers, at first sight, may seem Paradoxes, or Riddles, viz.

I could never truly get into my self, before I was got out of, and had wholly left my self.

My wavering Mind was never rightly composed, till it was extreamly disturbed.

I had no ease, till I was in pain; nor Peace and quietness, till I was in trouble and distress.

I could enjoy nothing, till I was dispossess'd of all things; I was unable to stand up, till I was fallen

104 **What art thou now doing? Q.III.**

fallen down; to make the least progress, till I was struck with Lameness; or to see my Way, till I had lost both my Eyes.

Ejaculation and Prayer.

Father of Mercies, I do sincerely, and with all my Soul, bless and praise Thee, for all the Changes and Chances, the Disgrace and Misfortunes, the Crosses and Disappointments, and the bodily pains and Torments that have followed one another, like Job's messengers, and so closely attended this last Scene of my Life, and Evening of my Days: As really believing, that they were all Marks and Tokens of thy favour and loving Kindness; and that the great Physician of Soul and Body, never does administer those bitter Pills to his Sick Patients, but for blessed Ends and Purposes.

Lord, I believe all this, help my unbelief, and graciously grant that thy poor distressed Servant may at last come out of the Furnace of Affliction and Troubles, like Gold and Silver that has been tried in the fire, and purified seven times.

Let

Q. III. *What art thou now doing?* 105

Let others imbarque, and hazard their immortal Souls in what false Bottoms they please.

Let the *Ambitious-Man* glory in his Honors and Preferments.

Let the *Covetous Man's* trust and confidence be his worldly Wealth, and *Mammon* of Unrighteousness.

Let the *Voluptuous Man's* Paradise be his *Dalilabs*, and sensual Pleasures.

But, *Christian Reader*, let you and I, in this our Day, and while we have Time and Opportunity, make Provision for Eternity.

In order to this, there are some things which we either do, or may know by the *Light of Nature*, and those Principles which we brought into the World with us; the visible things of the Creation, naturally leading us to the knowledge of one God Almighty, Maker and Governor of all things; and the Law of Nature that is written in our hearts, prompting us to worship that God; to be just in our Dealings; to honour our Parents, and the like: And when on the one hand, we faithfully perform, or on the other hand do any thing contrary to what the Light of Nature dictates to us, we have Consciences within us, that do either accuse

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or

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or else excuse our Actions and Behaviours, and thus far go the Heathens.

But now there are other things, which more nearly concern us *Christians*, and these are revealed to us in the Holy Scriptures, which Scriptures we are to esteem and reverence, as undoubted and unquestionable Truths, both as to the historical part of them, and also the Precepts, Promises and Threats contained in them, and that for the Reasons alledged in a foregoing part of this Treatise.

1. In these Scriptures we are taught and commanded, to acknowledge the Holy, Blessed, and Glorious Trinity, Three Persons and one God, who is an infinitely glorious Spirit, that was from Everlasting without Beginning, and shall be to Everlasting without End; That he is no bodily Substance, such as our Eyes behold, but Spiritual and Invisible, whom no Man hath seen, or can see; who comprehends all things, and is only Immense, not to be comprehended by any, who can never be defined by any Words, nor conceived by the Mind; That He is infinitely Great and Excellent, beyond all that we can possibly imagine; That He has received his Being from none, and gives Being to all things.

2. To

Q. III. *What art thou now doing?* 107

2. To acknowledge His Divine excellencies and glorious Attributes; as namely, His All-sufficiency, and admirable Providence, in Disposing, Governing, and preserving all things; his Omnipotence, Omniscience, and Omnipresence; his Eternal Truth and Justice; his transcendent Purity and Holiness; and his infinite Mercy and Goodness.

3. To love this God with all our Hearts and Souls, as He is the Fountain of all Goodness and Excellency in himself, and as He is infinitely kind and merciful towards us, both in respect of our Souls and Bodies; in giving us a Being in the World, in forming and framing us wonderfully in our Mother's wombs, in breathing into us the Breath of Life, and enduing us with reasonable Souls, after his own Image and Likeness; in giving us our Birth within the Pale of the Church, and not among *Heathens, Turks or Infidels*; in leaving us so many pious Examples of the blessed Patriarchs, Prophets, Apostles and Martyrs, who are gone before us, and with their own Blood have traced out for us the true way to Life and Happiness; But above all, that unparallell'd Pattern of Piety and Goodness in the Life of the *Holy Jesus*, who so freely gave up himself, as

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an Offering, to save lost Sinners, and to open the Kingdom of Heaven to all Believers; in giving us Food and Rayment, and all the good Things of this Life; and preserving us from sudden Deaths and Dangers, ever since we hung upon our Mother's breasts.

To answer all which Love and Kindness of God to us, we must express our Love to him by our hearty and honest Endeavours to please him in all things, which we can never do, without a sincere Repentance, and a firm Resolution to amend our Lives, and never to harbour in our Bosoms any secret Lust, or live in any known Sin or Sins; as likewise by taking all Opportunities of conversing with him, as well in our private Closets, as in the publick Assemblies, by Prayer, Fasting and Meditation, by reading and hearing his Word, and receiving the blessed Sacrament; and lastly, by our earnest and longing Desire, whenever we shall put off these fleshly Tabernacles, to enjoy him by Beatifick Vision, amongst blessed Saints and Angels in the highest Heavens.

4. To fear him, not only with an awful fear, from the consideration of his Power and Justice, he being a God of purer Eyes than to behold Iniquity, and also, when provoked

Q. III. What art thou now doing? 109

provoked by our Impieties, able to cast both Body and Soul into everlasting Flames, which is infinitely more than either Men or Devils can do against us; but also with a Filial fear, as an obedient and dutiful Child, truly fears to offend or displease a loving and tender Father.

5. To trust in Him, and to depend upon Him at all times, and in all Conditions, as well in regard of our Spiritual as our Temporal Concerns.

If we are assaulted by Temptations, we are to rely upon him, either for removing them, or else, for giving sufficient strength to withstand them.

If at any time we are threatned with outward and temporal Dangers, by our Enemies or Persecutors, we are to rest upon Him, knowing that the God whom we serve is able to deliver us; and that He will surely do it, if He sees it best for us; if not, that He will as certainly allay our Sufferings with that inward peace, and those spiritual Comforts, that neither the World can give us, nor the worst of our Enemies can ever take from us, and therefore we must be careful never to attempt, or seek to deliver our selves from such like dangers, by any unlawful or indirect means; forasmuch as in so doing, we utterly forfeit

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God's more powerful aid and assistance.

If we are in want either of Spirituals or Temporals, we are to trust and rely upon Him, for a seasonable and plentiful supply of both kinds: He having graciously promised to give the Holy Spirit to those that ask Him, *11 Luke. 13.* And as for bodily wants, those who truly serve and fear him, are assured, that they shall want no good thing that is fit for them, *34 Psal. 10.* And again, *Behold the Eye of the Lord is upon them that hope in his Mercy, to deliver their souls* from death, and to feed them in the time of Famine,* *33. Psal. 18, 19.* Why should we distrust a God, who is able, whenever he pleases to make Rivers flow out of hard Rocks, or prepare a Table in the Wilderness; who clothes the Lillies, and feeds the young Ravens; with whom the very hairs of our Heads are all numbred, and in whom none ever trusted and were confounded.

6. To submit entirely, and with all humility to His holy Will, and heavenly Wisdom, in all His Dispensations and dealings with us; and that from a deep sense of our own meaness and vileness, and his transcendent Excellencies and Perfections, and that infinite distance and dif-

Q. III. What art thou now doing? III

disproportion that is between him and us.

To be fully perswaded, that the State and Condition in which He places us, for the time being, is that which is best and most convenient for us, however contrary to our own Desires and Inclinations.

And to bear our Afflictions with Christian Patience; that so all His Fatherly Chastisements may have their blessed Effects, and bring forth the fruits of Righteousness in our future Lives and Conversations.

7. To Honour Him, and to pay a due Reverence and Respect to whatever immediately relateth to His Worship and Service.

To have no other Gods besides Him, whether Idols made with hands, or those of our own beloved Lusts.

Not to take His holy Name in vain in our ordinary Discourses; much less to prophane it with wicked Oaths, bitter Curses, or horrid Blasphemies.

To pay a due Respect to the Ministers of His Word and Sacraments, and never to defraud them of their Dues and Maintenance, which is in effect to rob God of his Tythes and Offerings, and to commit the highest Sacrilege.

To keep holy His own Day, (and indeed all other Days solemnly set apart for

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His Worship and Service) not following our own Ways, nor speaking our own Words, nor thinking our own Thoughts, much less going to Church to hear News, or to make Bargains with our Neighbours, (as the custom of some is) and so to make their Fathers house a *House of Merchandize*; or else to observe and reflect upon each others Dresses; and which is much worse than all this, to employ a great part of the time in Whispers, Slaunders and Back-bitings; or else in wanton Looks, lascivious Glances, or amorous Courtships, and so to turn the House of Prayer and Supplications into a Scene of Pride and Vain-glory, Slander and Calumny, Lasciviousness and wanton Behaviour.

Lastly, to come to the *Lord's Table*, with due preparation, and a sincere Intention to renew our Covenant made with him in *Baptism*; then to receive with all Humility and Thankfulness those blessed Pledges of Eternal Life and Happiness.

8. To be meek and lowly, and to have a very mean Opinion of our selves, which is the only Sovereign Remedy against Pride and Vain-glory; and the best Expedient we can make use of throughout the whole Course of our Lives, for the conquering our unruly Passions, and subdu-
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Q. III. What art thou now doing? 113

ing our inordinate Affections. And this we must do, unless we intend to make God our profest and open Enemy; and what the issue and end of that will be with obstinate Offenders, the following Texts will soon inform and satisfy us, 16 Prov. 18. *Pride goeth before Destruction, and an haughty Spirit before a Fall,* Again 16 Prov. 5. *Every one that is proud in Heart, is an abomination to the Lord, and though hand jsin in hand, he shall not be unpunished.* Nebuchadnezzar was in his time, for ought we know, the greatest King upon Earth, and yet for his Pride was driven from among Men, to dwell and feed with the Beasts of the Feild.

9. To be modest and chast in all our Actions, Words and Thoughts, and not to spend the flower of our Age, and the choicest part of our Lives in Chambering, Wantonness, Adultery, Fornication, and all Uncleaness; and to pull down many grievous and heavy Judgments upon our own heads.

10. To be Temperate in all things, that is to say, in our Eating and Drinking, and not squander our precious Time, throw away our Estates, and ruin our Families, most shamefully wast such quantities of God's good Creatures, as might relieve
great

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great numbers of indigent Persons, prejudice our own Healths, beget Quarrels and Contentions, and many times shorten our days, and bring our selves to untimely Ends; and which is worst of all, forfeit our precious and immortal Souls, by Gluttony and Drunkenness, and all manner of Riot and Excess.

To be temperate in our Sleep, which was ordained by God, for the refreshment of our frail Bodies, that so they might not be wearied out with continual Toil and Labour, and that we might be enabled from time to time, to perform such Duties, as Religion, or Works of our Calling require of us. And forasmuch as some Constitutions require more than others, every Man must be governed by his own Experience; for whoever does not limit himself, does not only waste his precious time, but also injures his Body, and makes it a very sink of Humors, and subject to sundry Diseases and Distempers.

To be moderate in our Recreations, which are sometimes necessary both for the Body and Mind; always provided that they are such as neither dishonour God, injure our Neighbour, take up too much of our time, or divert our Minds from our more necessary Employments; in the
number

Q. III. *What art thou now doing?* 115

number of which lawful and useful Recreations, can very hardly be reckoned the sitting up whole Days and Nights at Cards and Dice, and immoderate use of other Pastimes, which I forbear to mention, but leave the consideration of all such Excesses to every Man's private Conscience.

To be moderate in Apparel and Dresses; since Apparel and Garments were the Effects of the Transgression of our First Parents; and therefore none of their Posterity have any Reason to make use of them so extravagantly, as some Persons of this last Age have done to that degree, that they have made themselves ridiculous, in the Eyes of many sober Beholders.

The Pride and Vanity of the Daughters of *Sion*, or *Jewish* Ladies, were severely reprehended in the time of the Prophet *Isaiab* by God Almighty Himself, 3 *Isai.* 16, 17, 18, &c. Namely, their walking with stretch'd-forth-Necks and wanton Eyes, mincing as they went; and priding themselves with the bravery of their tinkling Ornaments about their Feet: There was likewise particular Notice taken of their Cauls and Round Tires, like the Moon; of their Chains, Bracelets and Mufflers; their Bonnets, Head-bands and Orna-

116 *What art thou now doing? Q. III.*

Ornaments of their Legs; their Tablets, Ear-Rings and Nose-Jewels, their Mantles, Wimples and Crisping-pins, together with their changeable Suits of Apparel. For all which Extravagances and Excesses, there were at the same time, threatned and denounced very severe Judgments, I pray God the Vanities of this latter Age, may not give as great offence.

Reflection.

Should a plain Country-Gentleman of Wit and Parts, who has, by any Misfortune, been confined and shut up in a close place, for twenty or thirty Years last past, be suddenly brought forth into some places of publick Shows and Concourse, I am apt to believe, that he would be extremely surprized with the sight of some strange Dresses that are in use now-a-days, and possibly fall into as great fit of Laughter, crying *Aha! Aha!* as those who are stung or bit with a *Tarantula*: And peradventure, it might be as difficult to reconcile him, and oblige him to approve of their wild Fancies, as it would be to compose such a specifick musical Tune, as might perfectly cure, and bring the others to their right Senses.

II. To

III. **Q. III. What art thou now doing? 117**

II. To love our Neighbour as our selves; not to slander, calumniate, reproach, backbite, or bear false Witness against him.

Not to lessen or detract from his Worth or Merits, or delight to hear it done by others, or to envy his Prosperity and Happiness.

Never to break out into sinful Anger, unbridled Passions, provoking Language, or reviling Speeches, much less to do him any kind of violence, or give him mortal Wounds.

Not to rob or steal his Goods, or any way to cozen or deceive him, by false Wares, Weights or Measures, or other fraudulent practises.

Not to cover his House, his Wife, his Man-servant, his Maid-servant, his Ox, his Ass, or any thing that is his.

Not to let his Ox, or his Ass go astray, and hide our selves from them; but to take particular care of, and restore them.

Not to remove old Land-Marks, or enter into the field of the Fatherless; ~~and~~ not to oppress the Poor in the Gate, or devour Widow's houses.

Not to judge, or set at nought our Brother, Nor to lay any stumbling-Block, or occasion to fall in his way, or to censure him for strickly observing Meats, or Drinks, or Days; Not to draw him

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him into any Sin or Wickedness, by our Encouragements, Connivance, or ill Examples.

When we converse with others, to be affable and courteous, and to behave our selves with all humility and meekness, condescending to Men of low Estates, and esteeming others better than our selves.

To follow Peace with all Men, as much as in us lies, and to be Peace-makers our selves.

To let our Love be without dissimulation and hypocrisy, and to be kindly affectioned one to another, rejoycing with them that rejoyce, and weeping with them that weep.

To shew kindness, as we have occasion, to our very Enemies; and to pray for those that hate, persecute, and despitefully use us.

To shew mercy with chearfulness and alacrity, and never to let our Alms be accompanied with harsh and uncomfortable words: And thus, to deal our Bread to the Hungry, to give Drink to the Thirsty, to cloath the Naked, to visit the Sick, to relieve the Prisoners, to redeem the Captives, to help the Poor, the Widow and the Fatherless; to comfort and assist the Desolate and Oppressed, and never to shut up

Q. III. ~~What~~ art thou now doing? 119

up the bowels of our Compassion from any (without distinction of Persons or Qualifications,) who stand in need of our assistance.

To conclude, all Persons whatever, are bound in Conscience to behave themselves with all sincerity and uprightness, in their several and respective Stations and Relations.

Wives are to submit themselves to their own Husbands, as unto the Lord, for the Husband is the Head of the Wife, even as Christ is the Head of the Church ; and as the Church is subject unto Christ, so are the Wives to be to their own Husbands in every thing, 5 *Ephes.* 22, 23, 24.

Again, Husbands are to love their Wives, even as Christ also loved the Church, sought Men to love their Wives, as their own Bodies : He that loveth his Wife, loveth himself, for no Man yet hateith his own flesh, but nourisheth and cherisheth it : For which cause, shall a Man leave his Father and his Mother, and shall be joined unto his Wife, and they two shall be one Flesh, 5 *Ephes.* 25, 26. &c.

Children are to obey their Parents in the Lord : To honour their Father and Mother, (which is the first Commandement

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120 **What art thou now doing? Q.III.**

ment with promise) that it may be well with them, 6 *Ephes.* 1, 2, 3.

Parents are enjoined to bring up their Children in the Nurture and Admonition of the Lord, and according to their Abilities, to make suitable provision for their Maintenance.

It is no small Trust that Parents repose in Governours and Governesses; but more especially in School-Masters and Mistresses, for the pious and virtuous Education of the Youth of both Sexes; which Trust, if it be faithfully and honestly perform'd, is of unspeakable Benefit and Use in a Common-wealth, and such School-Masters and Mistresses deserve to be valued and respected according to their Merits.

On the other side, if this Trust be not rightly perform'd, but neglected and abused, it is of pernicious consequence, of which I my self have seen some woful effects, and have heard very bitter Complaints.

It is, and has been a daily practise, in some Schools, by harsh and cruel Masters, and by peevish, hard-hearted, and ill natur'd Mistresses, to beat and bruise poor Childrens heads, as if their double Fists were so many Mallats, their Scholars heads as so many Blocks, and they themselves

Hemp-

Q. III. *What art thou now doing?* 121

Hemp-beaters : And the truth is, *Beating of Hemp* would be a much fitter Employment for the meaner sort of those unmerciful Wretches ; and it's great pity, that there are not very severe Laws made against such barbarous and inhumane Practices ; which so manifestly obstruct and hinder the Soul, (whose principal seat the head is) in sending too and fro, and rightly making use of the Vital and Animal Spirits, for the due performance of their several and respective Operations, of which the natural consequences are oftentimes Deafness, Imposthumes, and other dangerous Disorders and Distempers.

And God alone knows how many persons there are, and have been in this very Kingdom, within the space of forty or fifty Years, who promised Wonders in their Childhood and Youth, and yet as they grew up to a riper and more mature Age, by reason of such cruel Usage, became melancholy and mopish, and at last meer Sots, Dullards, and Dunces.

Now, if Masters and Mistresses are charged with so great Cruelty, for abusing the Children of Strangers : What can be said in the behalf of some Fathers and Mothers, who, as barbarously beat and bruise the heads of those very Children who

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came

came out of their own Loins, even in their tender years; never considering how softly our blessed Saviour laid his tender hands upon young Childrens heads, when he took them up into his Arms, and blessed them.

There is yet a Generation of Vipers, (I mean some particular Nurfes) who are so barbarous, as to give dangerous Blows, in their Fury and rage, to poor young Infants in their Cradles, and in their own Laps; infomuch that those innocent Babes dread as much the fierce Looks of those Furies, as Men usually dread the sight of Lions or Tigers: Not to mention some other Behaviour of some of those Nurfes, after they have taken upon them so great a Charge, that many times proves the loss of those poor Infants Lives; for all which they must undoubtedly one day Answer, it being a kind of Man-slaughter, and so near a-kin to Murder.

Servants are to be obedient to their Masters, according to the Flesh, in singleness of heart, as unto Christ: Not with Eye-service, as Men pleasers, but as the Servants of Christ, doing the Will of God from the heart; with good will doing service, as to
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Q. III. What art thou now doing? 123

the Lord, and not to Men, 6 *Ephes.* 5, 6, &c.

Masters are to be just and kind to their Servants, forbearing threatening, as knowing that their Master also is in Heaven, 6. *Ephes.* 9. And for that reason, they ought not to be as Lions in their Houses, nor Frantick among their Servants; as the Son of *Sirach* wisely advises, 4 *Ecclesiasticus.* 30.

Joshua's Declaration before all the Tribes of *Israel* at *Shechem*, is an excellent Prefident for all Parents and Masters of Families, and plainly admonishes, and points out to them their Duties, *viz.* Choose you this day whom you will serve; whether the Gods which your Fathers served, that were on the other side of the Flood, or the Gods of the Amorites, in whose Land ye dwell; but as for me and my House, we will serve the Lord, 24 *Joh.* 15.

All Subjects are commanded in the Holy Scriptures, both to pray for, and to yield due obedience to Kings, and all Supreme Governours, as to God's Vice-Gerents: Forasmuch as by Him King's Reign, and there is no Power but of God; and therefore whoever resisteth the Power, resisteth the Ordinance of God. 13 *Rom.* 1, 2.

On the other side, Kings and Queens, Sovereign Princes and Princesses (who receive their Crowns and Scepters from the Hands of the great King of Kings, are to be considered as Nursing-Fathers and Nursing-Mothers to all their Subjects ; but more particularly to his own Church, where ever it is planted or established within their respective Realms and Dominions, according to those Royal Presidents of *David*, *Hezekiah*, *Josiah*, and several others recorded in the Holy Scriptures.

It is both the Honour and Duty of Senators, Counsellors and Ministers, who are in effect Pilots of those great Ships called Empires, Kingdoms, and Commonwealths, with their utmost Skill, Wisdom, and Diligence, to discharge the great Trusts that are reposed in them, by their Sovereign Lords and Masters

Οὐ χρεὶ παννύχιον εὐδῆν βεληφόρον ἀνδρα.

to keep the Helm of the Government steady; to have a watchful Eye upon their *Compass*, and never to give Directions for either *Larboard*, *Port*, or *Starboard*, with an intention to steer a wrong Course, to gratify their ambitious Desires, or for any other sinister or Self-ends.

Bishops

Q. III. What art thou now doing? 125

Bishops have their respective Diocesses; and inferior Pastors and Ministers their particular Congregations, and ought to act as good Shepherds, watching over and feeding the Flocks of Christ committed to their charge.

Judges and Magistrates are commanded by God, to hear the Cause of the Widow, and Fatherless, and to be no respectors of Persons.

Lawyers, (both *Civilians* and others) for the very same reason, are obliged to plead with zeal and diligence, for the Oppressed against the Oppressors, and not to spin or wire-draw just and righteous Causes, while a Man might make several Voyages to and from the *East* or *West-Indies*, nor to suffer their Attorneys, Proctors, or Solicitors, to cut large *Thongs* out of their Clients *Hides*.

The proceedings of Physicians with their sick Patients (forasmuch as the best of their Skill lies in a very narrow Compass, by reason of the great variety of Constitutions, and the daily Mutations which happen in the same Human Bodies) ought to be with great caution, and very conscientious, never throwing away Men's lives to make Experiments, or feeding them with vain hopes, when they

plainly see them drawing near to their last Agonies; or for greedy Lucre, to play with little Distempers, till they turn to remediless Diseases.

There is likewise a Conscience to be used by Apothecaries, in preparing and administering their Doses and Potions, the particulars whereof I leave to their own private reflections.

Chyrurgions ought to be very cautious how they dally with slight Sores, till they become incurable Wounds.

God alone knows what some Shopkeepers have to answer, for making false Protestations to put off their Wares to unskilful Buyers or Customers.

Merchants and Trades-men, of all Professions, are required and commanded by God himself, to be just and upright in all their Dealings, and not to defraud, or go beyond their Brethren in Sales or Bargains, or in any wise to break their Covenants for Gain and Advantage; for which, they will do well to read what the aforefaid Son of *Sirach* observes, *A Merchant shall hardly keep himself from doing Wrong; and an Huckster shall not be freed from Sin,* 25 Ecclesiasticus. 29.

The Rich and Mighty, are not to oppress the Poor and Needy, or to make use

Q. III. What art thou now doing? 127

use of their Labours, Skill, or particular Talents, without giving them sufficient Recompences and Rewards ; as the custom of some is, feeding them with fair Promises, and flattering Speeches, till they have obtained their own Ends and Purposes, and then taking no more notice of them, then if they had never known them ; which Behaviour of theirs, (together with a friendly Caution to such poor Men) is not unaptly expressed in the following Verses,

*When Great Men cajole thee, mark well their
(design ;
True Friendship's a Goddess that few Men adore :
It's something they want, from thee, or from thine,
Which, when they have got, they know thee no
(more.*

By the foregoing Passages, we are taught and instructed in the Holy Scriptures, what God requires, either to be done, or not to be done, on our parts, in pursuance of his second Covenant made with us ; and how we are to demean our selves, while we remain in these fleshy Tabernacles ; To encourage us to the performance of which with all Integrity and Faithfulness ; we have, in the first place, the pious Examples

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of the Patriarchs, Prophets, Apostles, and others of God's chosen Saints and Servants: But above all, of our blessed Saviour *Jesus*.

In the next place, a great number of passionate and earnest Exhortations, to incite us to fight manfully, as valiant and good Souldiers, under *Christ's* Banner all our Lives, to which are annexed large Promises of spiritual Graces and Comforts, to support us during our Pilgrimage in this Valley of Tears, and after this painful Life ended, Crowns of Glory and Everlasting Happiness, with blessed Saints and Angels in the highest Heavens.

But on the other side, to deter us from continuing in Sin and Disobedience; we have in the last place, not only Threats, but also Examples of God's dreadful Judgments here in this Life upon wilful Offenders, and the Vengeance of Eternal Fire denounced against all impenitent Sinners in the World to come, with the Devil and his Angels.

Ejaculation and Prayer.

*O blessed JESUS, whose coming
down from Heaven, to take upon Thee
our*

Q. III. What art thou now doing? 129

our Nature, for the Redemption of lost Sinners, was the true foundation of the Holy Scriptures, and of the Promises therein contained of Eternal Life and Happiness to all true Penitents and Believers.

Let therefore, O Lord, this holy Word of Thine, be from henceforth a Lamp unto my feet, and a Light unto my Paths: And O that my ways were so directed, that I might keep thy Statutes, and never more turn aside unto lying Vanities.

Hommēni elohim keckhasdekah, kerov Raba-mēka p̄hescangāi, kerov kabbešeni, mengavoui, ou meckbatāti tabarēni.

Have mercy upon me, O God, according to thy loving Kindness, according to the Multitude of thy tender Mercies, do away my Offences; wash me thoroughly from mine Iniquities, and cleanse me from my Sin.

*Τὴ ἐλεῆσόν με Ἀνὴρ ἁμαρτωλός
εἰμι, Κύριε.*

Forsake me not, O God, in mine Old Age, now that I am gray-headed, and my Strength faileth

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faileth me, and the Light of mine Eyes is gone from me.

Now that I am as a Pelican in the Wilderness, as an Owl in the Desert, and as a Sparrow upon the House top.

Behold, thou hast made my Days as an hand-breadth, and mine Age is as nothing before Thee.

O spare me a little, that I may recover my Strength, before I go away from hence, and be no more seen.

Πιστεύω Κύριε Βοήθει με τῇ ἀπιστίᾳ.

In thee, O Lord, I have trusted, let me never be confounded.

And here I crave leave, before my Departure out of this World, to leave behind me a friendly Caution to all young Gentlemen and Students, to beware of a certain pernicious Treatise, which does, in effect, make a Jest of the Holy Scriptures, and turns Angels and Spirits into Phantasms, and Heaven and Hell into meer Metaphors.

It is a Book that very well deserves a *Noli me tangere*, or a *Caveat Emptor* to be stamped in Capital Letters upon its Cover. I am very tender of naming the Author, who

III. **Q. III. What art thou now doing?** 131

who now stands or falls to his own Master, and hope that he made his Peace with Heaven, by a sincere and hearty Repentance before he went from hence; besides, that Christian-Charity obliges me to make very soft and gentle steps over dead Men's Graves; though, at the same time, Christian-piety prompts me to declare to all the World, That had I the vanity to think my self equal to him, both for Natural Parts and acquired Learning, I would not have been the Writer and Publisher of such a Discourse, to have gained the Wealth of both the *Indies*.

The Company of *Stationers* may do God and their Country very signal Service, (and possibly not at all impair thereby their private Fortunes) if, instead of applauding and vending that impious Treatise, they would join together, in buying up all the Copies, and converting them to Ashes.

The *Psalmist* speaking of the vast and wide Ocean, tells us of a *Leviathan*, that God had made to play therein: But, sure I am, that God could never be pleased that any Man should make a *Leviathan* here upon Earth, to play with his Divine Attributes, and Holy Scriptures.

This

132 *What art thou now doing? Q. III.*

This Treatise may not be improperly called the Authors (Παναμαρτωλόν) or, *The Sinner's Common-Hall*, where all Persons concerned may be furnished at very easy Rates, with new invented Mattocks, Spades, and all other Instruments and Utensils of politick Pioneers, to undermine Civil and Church-Governments.

I must needs acknowledge, That the Method of this Treatise is very pleasant, the Stile elegant, and the Expressions very proper and significant, and is interlaced with specious Touches of Learning, and that of divers kinds, politely extracted, and wittily digested; but let me tell thee (*mi figliolo, mi Jovane*) and timely forewarn thee, *Guardati d' aceto di vin dolce!* It is only to beguile the Readers, and ere they are aware to lead them into Labyrinths, and make them swallow down most pernicious Principles.

Thus the skilful Angler covers the fatal hook with a pleasant Bait, and the cunning Fowler carefully hides the Snare from the unwary Bird.

Thus the appearance of a Sepulchre is oft times very glorious, when the inside is full of Rottenness, dead Men's Bones, and all Uncleannefs.

Thus

Q. III. *What art thou now doing?* 133

Thus a lewd Strumpet, being adorned with gay Cloths, and set off with rich Jewels, false Teeth, Hair and Eye-brows, and a painted Face, seems beautiful to the beholders ; who, if she did but once lay aside those Ornaments and Disguises, would soon affright her most voluptuous Lovers, and become a Sovereign Remedy for their incontinence.

Leviathan!——*It is the Devil's Alcoran.* Beware ingenious young Men : There's Death in the Pot : There's Poison in the Cup : There's a Snake in the Grass: You are near the Hole of an Asp : And the Den of a Cockatrice.

Leviathan!——Its the Author's imaginary *Golden Image*, set up in the Year 52, in a place which he then lookt upon as the *English Babylon*, whose height of Impudence was much more than thirty Cubits, to which, he did then really believe, that both the Leaders, and the Populace of those Times, being wonderfully charm'd with his witty Fancies, and pleasing Novelties, would as readily fall down and do Obeisance, as *Nebuchadnezzar's* Subjects did of old, to his real *Golden Image*, at the sound of the Sackbut, Psaltery, Dulcimer, and other Musical Instruments.

Re-

Reflection.

How apt are frail Mortals, on whom God has, at any time, bestowed some extraordinary Gifts of Nature, to be transported with their own wild Fancies, and to be drunk with the *New Wine* ('tis what the Author calls his own Treatise.) of their vain and foolish Imaginations; and then, How ready is Satan at hand (who too well knows their Nature and Constitutions, their Tempers and Dispositions, with their Inclinations and Infirmities) to improve those humane Frailties, and to push and drive them to all manner of extravagant Actions, and presumptuous Undertakings.

Ejaculation.

*King of Kings, and Lord of Lords:
Who pullest down the Mighty from their
Seats, and exaltest the Humble and
Meek, whenever Pride and Vain-glory
puffs us up, and makes us become wise
in our own Eyes: Let the remembrance
that we are but Dust and Ashes, pull
down our haughty Looks, and abate our
swelling Thoughts.*

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Q. III. What art thou now doing? 135

Leviathan! — Its a monstrous Goblin, that much better deserves to be exposed to publick view in Fairs and Markets than an Elephant or *Rhinoceros*, these being the wonderful Works of the great Creator, the other, the Mechanisme, and meer Invention of a grand Impostor.

Leviathan! — It is a Juggler's box, to cheat his Readers with meer Tricks and *Legerdemains*. It is, and It is not: There is a Law of Nature, and yet There is no such thing: All Men are in a state of War and Enmity, and yet remain in Love and Unity: There are Angels and Spirits, and yet they are but *Phantasms*, Apparitions and Delusions: There's a Kingdom of Heaven, and yet there's none: There is an *Enfer*, and yet Hell is but a Metaphor.

Leviathan! — Its the Trojan Horse, whose Belly and inner Cavities are fill'd with Men of War, and all sorts of Weapons, to kill and destroy their hospitable Friends and Receivers.

Leviathan! — Had learned Milton wav'd his Subject of *Lost Paradise*, and exercised his poetick Talent upon this Treatise, he might have found here his God *Chaos*, and a much more convenient *Pandemonion* for *Beelzebub*, and his Infernal Crew, to sit in consultation, how to make a second War with Heaven.

Le-

Leviathan!—Sure it was something akin to that formidable Beast with seven Heads and ten Horns, in the *Revelations*, to whom was given a Mouth to speak *Great Things*, and to Blaspheme against God, his Tabernacle, and them that dwell in Heaven.

This Author, in pag. 63, 64, 87, 169. and in many other places boldly asserts, That all Men by Nature, are in a Condition of War, every Man against every Man: That every Man hath right to every thing, even to the Goods and Body of his Neighbour; that is to say in plain English; every Man, by Nature, is a Rascal, Villain, Thief, Robber and Murderer; till by a Pact or Agreement, they chose out of their Company a Sovereign, who is absolute, and nothing that he can do is any Injury or Injustice to any of his Subjects, and is perfectly Master of their Estates and Lives: Insomuch, that *David's* killing *Uriah*, was no injury to *Uriah*, because the Right to do whatever he pleased, was given to *David* by *Uriah* himself.

In the first place, if every Man be, by Nature, such a Rascal and Villain, How great a Rascal and Villain doth this Author (even in print) acknowledge himself to be for one?

2. If

2. If all Men be such Rascals and Villains, till they agree, and chose to themselves a Sovereign; this Sovereign must be as great a Rascal and Villain as any of them, as well after, as before his Coronation, (being no more able to shake of his Savage Qualities, than a *Leopard* his *Spots*, or a *Blackmoor* to change his *Skin*) And by making him their Sovereign, they enable him to be ten times a greater Rascal and Villain than ever before he was; and then let the ingenuous Reader but imagine what a *Hydra* of a Common-Wealth this would be? And what a *Centaur*, their supreme Governour: *Nero*, *Domitian*, and the rest of the persecuting Emperors, would not deserve to be mentioned in any Histories. In such a gygantic Prince's Court as this, so pittiful a Tyrant as *Herod*, would not have merit enough to be one of his Majesty's Gentlemen-Ushers, nor *Pontius Pilate* to be a Page of his Back-stairs.

3. What an high Affront and Indignity does he here cast upon God Almighty, who created *Adam* in his own Image and Likeness, and made him an absolute Lord and Sovereign of this lower World; and endued him with sufficient Wisdom and Understanding to govern it: And
N . though

though *Adam* by his first Transgression exposed himself, and his Posterity, to the Wrath and Displeasure of his Maker; yet we no where find that his Maker took from him that Sovereignty and Dominion, or the use of his Reason to manage it, which he had before given him; or that he left his Subjects in a state of War, to Rob, Spoil, and Murder one another. But on the other side, have good Reason to believe, that *Adam* enjoyed his Sovereignty while he lived; and consequently, that all that came forth of his Loins, were his Natural Subjects, and yielded him due Obedience: And though there might be many wicked Men amongst them, yet that there was not so much as one that durst publish a *Leviathan*, neither were they in the general, so far degenerated, and become worse than any of the brute Creatures, (as the Author pretends) having quite lost all those Principles of Honour and Justice, which were originally stamped in their Souls.

We have likewise reason to believe, that the Patriarchs, *Noah* and *Abraham*, and others, were Sovereigns in their respective Families, till such time, as Families being multiplied, there arose Quarrels and Dissensions, and the stronger subduing the weaker,

Q. III. What art thou now doing? 139

er, enlarged their Dominions, but without those senseless Pacts and Agreements, as this Author would fain perswade us; for no such thing was ever yet in practise, but is a product of his own waking Thoughts, of which he makes mention, page 60. in the following words, *viz. That waking, he thought of his absurd Dreams; but never dreamt of the Absurdity of his waking Thoughts.* And the plain truth is, I think in my Conscience, no other Man in the whole World, ever dreamt of them, till he himself so absurdly publisht them.

Again, how confidently soever this Author asserts, That *David* did *Uriah* no injury. We read, *2 Sam. 12.* That the Lord sent *Nathan* to *David* to complain of Two of the greatest Injuries and Acts of Oppression and Injustice that could possibly be offered, by a Prince to his Subjects; or indeed, by one private Person to another. The first was, killing of *Uriah* wrongfully. The 2d. was, defiling his Wife. The words of *Nathan* are these, *Thus saith the Lord God of Israel, I anointed thee King over Israel, and I delivered Thee out of the hand of Saul, and I gave thee thy Master's house, and thy Master's Wives (into thy bosom; wherefore hast thou killed Uriah the Hittite, by the hands of the Children of Ammon, and taken his Wife to be thy Wife?*

N 2

Now

Now one of these Injuries being represented darkly by *Nathan* to *David*, in a Parable of two Men living in one City, the one Rich, and the other Poor, and the rich Man taking wrongfully the poor Man's Lamb out of his bosom, the said King waxed wroth, and so highly resented it, that he swore to *Nathan*, that this cruel Deed should cost the Offender his life: And why? Because he had no pity.

So then it is manifest, that, to assert that *David* neither did, nor could do any wrong to *Uriah*, is not only to give *Nathan* and *David*, but also God himself the Lye, which is no less than Blasphemy.

In page 152. He instructs his Disciples, That in case a Man shall come from the *Indies* hither, and perswade Men here to receive a new Religion, though he be never so well perswaded of the truth of what he teaches, he commits a Crime, and may be justly punished for the same; now this Lobster-like-argument of his, being artificially thrown forward, does again naturally crawl backwards. His meaning is, as he has too plainly exprest in many places; That if a Man go from hence, and preach a New Doctrine in *Africa*, he commits a Crime, and consequently St.

Jude

Q. III. What art thou now doing? 141

Jude did very ill after *Christ's* Resurrection, to take a Journey from *Jerusalem* into *Persia*, and there to take upon him to rebuke the Superstition of the *Magi*, and to preach a *New Doctrine*, and so was put to death deservedly.

The like may be said of *St. Paul*, for his making a Mutiny and Uproar at *Athens*, and disturbing the Worship of the great Goddess *Diana* of the *Ephefians*: And in fine, both he, and all the Apostles, committed great Crimes, in presuming to preach *New Doctrine* amongst all Nations, where Idolatry was Established, and owned by publick Authority. (for, says the same Author, page 152. *To maintain a Doctrine contrary to the Religion Established, is a greater Fault in an authorized Preacher, than in a private Person.*) And therefore they all suffered condign Punishments, and were necessary to their own cruel Deaths. But now, this reflects more severely upon our blessed Saviour, who gave his Disciples their Commissions, *Matth. 28. 19. Go yee and teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost.*

And which is yet more, it reflects upon God the Father, who sent his Son into the World for that end and purpose; and

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also the Holy Spirit, which was sent down from Heaven after our Saviour's Resurrection, to inspire those Apostles with diversity of Tongues, and such other miraculous Gifts, as might rightly qualify them for the preaching the Gospel throughout all the Nations of the World.

So that this last Assertion is, in effect, Blasphemy against the Three Persons of the sacred Trinity.

Our blessed Saviour 10 *Matth. 33.* Says, *Whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven:* And in another place, *By your Words you shall be justified, and by your Words condemned.* So that, to deny Christ before Men, is our Saviour's sense, in a Crime that excludes and shuts a Man out of Heaven. But this Author affirms positively, page 271. *That the denying of Christ before an Infidel Prince, is not a Christian's Act, but his Sovereign's Act, and consequently no Sin.* And so he plainly gives the Son of God the Lye.

Our blessed Saviour, when he sent out his Disciples 10 *Matth. 15.* Tells them, *That into whatsoever City they entred, and were not received, it should be more tolerable for Sodom and Gomorrah, in the Day of Judgment, than for that City.* That is to say, the refusing to receive and hear the
Doctrine

Q. III. *What art thou now doing?* 143

Doctrine of Christ's Disciples was a greater Sin then that of *Sodom*.

But this Author tells us, page 286. *That those who refused so to hear and receive them, did not Sin in so doing.* And here we see again, the Arrogance and Impudence of the same Author, in giving the Lye to the Lord *Jesus*.

Our *Hebrew* Masters, do indeed, teach us to read the *Words* and *Sentences* of part of the Scriptures; but this polirick *Pedagogue* would insturēt us to read, not only the *Words* and *Sentences*, but the true Sense and Meaning of, them backwards. *All of*

Our Saviour *Christ*, in divers places, owns his casting out Devils and unclean Spirits; and sometimes these unclean Spirits owned him to be the Son of the most high God, as did the Legion of Devils, with which the Man was possessed in the Country of the *Gadarenes*, 5 *Mark* 7. and divers others. And the Pharisees, (the worst, and most malicious of his Enemies) acknowledged his casting out Devils: Yet notwithstanding, the composer of this Treatise had the Confidence to affirm, page 354. *That no Man was ever possessed with any other Spirit, than that by which his Body was naturally moved.* And so gives the Lye, not only to our Saviour, but to all

the Four Evangelists, who have left upon Record most remarkable Instances of those Miracles.

In page 62, 63, and 64. this Author tells us, *That Man, by Nature is in a State of War, every Man against every Man; and every Man has a right to every thing, over the Goods and Body of his Neighbour: And yet in his next Chapter, (which is not above eight pages further, he sets down Ten Laws of Nature, which Laws of Nature are immutable and eternal, and stamped upon Men's Souls, and every of them tends to Peace and Quietness, Love and Kindness, Gratitude and doing to others, as we would be willing they should do to us; and these two Assertions, are as contrary one to the other, as Light is to Darkness; however it is much more modest to give himself the Lye, then to give it so often, as he has done, to the Saviour of the World, and the second Person of the Trinity.*

In page 88. he acquaints us, *That by the People assembled, are transferr'd all their Right on him whom they chose their Sovereign, which Sovereign can do no Injustice, though at his pleasure, he take away any of their Lives: And yet page 152. he asserts, That no Man in the institution of their Sovereign, can be supposed to give away the Right of pre-serving*

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serving his own Body. And page 112. *If an Assembly meet and agree together, they may rebel, and make War against their Sovereign.* And I affirm, that no Man of Sense or Reason, can be supposed to defend the Authors reputation in so notorious a Contradiction.

In page 285. and divers other places, he affirms, *That Christ's Kingdom not being of this World, he left the Jews to the Law of Moses, and other Nations to their respective Sovereigns;* and yet page 106. he plainly affirms, *That Christ acted in this World, as King of the Jews, and by his Sovereign Power and Authority, sent two of his Disciples to untie, and bring away the She-ass, and her Colt, on which he was to ride into Jerusalem.*

Page 62. He affirms, *That the Desires and Passions of Man are no Sin, though it be an absolute Breach of the Tenth Commandment.*

Our Saviour forbids swearing by Heaven, Earth, Jerusalem, or a Man's own head, 5 *Matth.* 34, 35, 36. but this Author asserts, page 71. *That such kind of Oaths is no swearing, and so makes our Saviour guilty of Lying.*

Page 152. he says, *That every Man is supposed to know the Law of Nature, it being so plain;* and yet, pag. 141. he avers, *That*
the

146 *What art thou now doing? Q. III.*
the Law of Nature is, of all Laws the most
obscure.

Pag. 261. he says, *Christ's death did not*
satisfy God's justice, and yet, pag. 356. he
acknowledges, That the Passion of Christ is
a full Ransom for all manner of Sins.

Pag. 272. he affirms, *That there were no*
true Martyrs, but those who conversed with
our Saviour while he was here upon Earth;
and that he who is no Minister, can be no
Martyr: Now if so, all other Martyrs
have thrown away their Lives, and were
accessary to their own Deaths.

Pag. 60. he says, *That Contempt is the*
Immobility of the Heart: But this cannot be,
for when the Pulse ceases to beat, the Man
can no longer live; and consequently,
this Author, contemning all sorts of Laws,
Learning and Religion, could never have
lived to finish his Leviathan.

Our Saviour acknowledges, that if he
had not done such Miracles as no Man
else could do, the Scribes and Pharisees
might have had for their Unbelief some
just pretence.

But this Author avers, pag. 148. *That*
Miracles are not at all sufficient to give evi-
dence: But sure I am, that this bold Asser-
tion of his, which is a Wonder, though
not a Miracle, gives the whole World a
sufficient

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sufficient Evidence of his great Arrogance and Impudence.

Our Saviour says, *That the Reprobates shall go into everlasting Punishment*: And St. Paul says, *That this Mortal must put on Immortality*: but this Author says p. 345. *That the Reprobates Bodies shall not be immortal.*

And pag 245. *That no individual Person shall be punished with Torment Eternal.*

Pag. 360. he says, *That to pray to the King for fair Weather, is Idolatry*: But if the King command a Man to do so, and he do it, it is no Idolatry.

Pag. 360. he tells us, *That if a Man, who is no Pastor, worships an Idol, and others follow him, this is no Scandal given*: However, I wonder he should not think this to be a very scandalous Doctrine.

If the Author were yet living, I should take the boldness to give him this civil Item, (*oportet mendacem esse memorem*) especially since he asserts, pag. 60. *That Imagination and Memory are the same thing*: For if so, I greatly wonder how he could imagine so many Falsities and Contradictions, and yet, at the same time not remember them. For my part, I must confess, I do not apprehend *Imagination* and *Memory* to be the same thing; and if it were practicable, I should

should thus reason the Case with him:

Sir, Your Leviathan is a product of meer Imagination; for never any such thing yet was: But of that which never yet was, you could have no Remembrance, *Egregie magister ergo falleris.*

I cannot here omit his positive Assertion in the same page, *That all Men have equal Faculties of Body and Mind*; but God forbid it should be true, for then every Man, equal to him as to Education and acquired Learning, would write and publish a *Leviathan*, and by that means, all Booksellers shops would soon be fill'd with impious and pernicious Books.

What other Men may judge of this his positive Assertion, I know not: For my part, I am not of that Opinion, That a *Marius, Dioclesian, Julius Cæsar, or Tamberlane* had not Gifts and Endowments of Nature far above a *Plebeian*, or Common Soldier; or that every *Pesant, or Country Thatcher*, had equal parts to compare with *Jack Straw, or Wat Tyler.*

I must needs confess, That if all other Men were like the Author of this *Leviathan*, I should then conclude, That all Men are indeed both by Nature and Art in a State of War.

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It's too plain, That he was in War with the whole World ; and its great pitty the whole World was not in War with him, when he first published his accursed *Leviathan*.

He was in War with *Man's Creation*, and in War with his *Redemption* ; in War with the *Law of Moses*, and in War with the *Doctrine of Christ and his Apostles* ; in War with the *Subsistence of Departed Souls*, and in War with that of *Angels and Spirits* ; (and yet I have heard it reported of him, that he was afraid to be alone in a dark Room) in War with the marvellous *Acts and Deeds of the Old Prophets*, and in War with our blessed *Saviour's Miracles* ; in War with those *Heavenly Mansions*, which the holy *Jesus* is gone before to prepare for his blessed Saints and Martyrs, and in War with the place of *Eternal Torments* prepared for the Devil and his Angels ; or else, (if it be true what is commonly said of him, when his Man was rubbing his Body in a Morning) he would never have adventured to pronounce such Words in raillery, as (*Rub you Rogue for Eternity* ;) in War with all *civil Common Wealths* and *Established Laws*, and in War with all *Church Governments* and *Gospel Ordinances* ; in War with all *Moral Honesty* and *Rules of Sobriety*.

ty, and in War with *Religion* and all its *Fundamentals*; in War with the *Works of Aristotle* and the *Heathen Philosophers*, and in War with *Euclid's Elements* and *Mathematical Demonstrations*; in War with *Schools and Universities*, and in War with all the *Liberal Sciences*; in War with his own *Definitions*, and in War with his own pernicious *Principles*, between many of which, there is a much greater Contrariety and Distance, than he allows at the *Resurrection* between the *Saints* and *Reprobates*, making all both Good and Bad to stand, at the last Day, upon the Earth's superficies, pag. 242. And making the Punishment of the one, to consist only in beholding, for a short time, the Glory and Happiness of the other: How they must be placed I do not well understand; some few of the *Reprobates*, I confess, might look over the shoulders of others, but they being so exceeding numerous, the *Saints*, *Antecii* and *Perecii*, must certainly have great difficulty to see them plainly: But how to find Expedients, or how to make Spectacles for the eyes of their *Antipodes*, would have been past the Author's little Skill in *Geometry* or *Opticks*.

As to the Design in general of this impious Discourse, I am willing to believe that

. III. Q. III. What art thou now doing? 151

that the Author's *Res Augusta Domi*, and personal Vain-glory, might move him in such a juncture as that was, to fish in troubled waters, in hopes to advance his Fortune, and get himself a Name: But Satan who stood behind the Curtain, and prompted him to this Undertaking, had undoubtedly a further and deeper Design; namely, to encourage all Persons whatever, to follow the Devices and Desires of their own hearts, without the least fear or dread of burning Lakes, or endless Torments, by shamefully distorting and wresting the plain Texts of the holy Scriptures, by searching for Errours in the Books of *Moses*, by undervaluing and lessening our Saviour's Miracles, and so endeavouring to overthrow the Fundamentals of *Christian Faith*, by calling in question the Subsistence of blessed Angels, Unclean Spirits, and Departed Souls; by turning heavenly Mansions, and the place of Eternal Torments into meer Metaphors: And lastly, by setting up a *New Commonwealth*, and a *Sovereign*, who, by an incomprehensible *Law of Nature*, must have the absolute Command, not only of the Estates and Bodies, but also of the Souls and Consciences of all his Subjects, though it be to deny the Doctrine of Christ and his Apostles,

and to Worship Idols, and Sacrifice to Devils.

This Arch Enemy of Souls is, alas! too well acquainted with Humane Frailties (which are, in truth, the effects of his beguiling our *First Parents*) and knows, That *Quicquid volumus, facile credimus*, that very slender Arguments, if they do but gratify *fleshly Desires*, have great power and force with poor Mortals. It was a promise of sensual Delights and Pleasures (though in the other World,) by which *Mahomet* so advanced his Dominions, and gained so many Profelites, and at last exalted himself above our blessed Saviour *Christ Jesus*, who indeed, as a Prophet, is by the *Alcoran* acknowledged ; but as to his Divinity, or his being the Second Person of the Trinity, it is by the *Turks* utterly denied. I can never forget a Passage in *Mahomet the Fourth's* insulting Letter to the Emperor, at the beginning of this last War, namely, (*I value not*) or (*I am not afraid of your CRUCIFIED GOD*) to which blasphemous Expression, I do really attribute his being Deposed a few Years after with great Dishonour and Disgrace, and all the Misfortunes and Disasters (as so many Marks and Tokens of God's displeasure) which have ever since befallen that *Ottoman Empire*. And

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Q. III. What art thou now doing? 153

And here I hope it will not be ill taken, to make an humble Address to the young Nobility and Gentry of this Nation, that they will be pleased to have so great a regard to their own Eternal Welfare and Happiness, as neither to countenance this impious Book themselves, nor allow it a place in their Libraries, for fear it may one day corrupt some of their noble Race, when they are laid in their cold Tombs.

I most earnestly beseech you, Sirs, to hearken to a poor Man's Advice, who has no sinister Ends or Designs; and whatever he here urges, is out of true respect and kindness. Who reflects with great remorse upon his own mispent Hours, Days and Years; and were it in his power to recall Time and Opportunities, would certainly (with God's assistance) employ them to better Ends and Purposes.

Hitherto, your tender years, and little Experience, may justly plead for your not discerning, *Id manica quod in tergo est*, or diving into the subtil Fallacies and Mysteries of the Composer of this Treatise: But now that you have some of his Blasphemies, Arrogancies, Contradictions and Extravagancies laid so plainly and clearly before your Eyes, to harbour or cherish

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in your Bosoms such Snakes and Vipers, would admit of no excuse.

If you find a Gamester making use but of one false Die, he never wins a Shilling more of your Monies. If a Tradesman cheats you with false Wares, you never after, by your good Wills, come within his doors: And then, Why should you give the least respect or countenance, to one who endeavours to cheat you of your Souls, and rob you of Eternal Happiness.

Forasmuch as you may be well assured, That all such impious Discourses as these, are Traps and Snares laid for you by the Devil, and his Emissaries, to entice you to Sin and Wickedness, and then to plunge you in endless Woes and Miseries;

For the timely prevention of which, the best and safest Advice that I can possibly give to the Youth of both Sexes is, to employ some part of their precious Hours in reading the Holy Scriptures, (rather than Plays and Romances, (which are appointed by God himself to be the Rule of their Lives, and by which they must be one day judg'd, and give an account of all those extraordinary Talents and Donatives, which they have received at his hands, above the vulgar and meaner sort of

Q. IV. *What art thou now doing?* 155

of Human Race : By which I mean,

I. In the first place, their ingenuous, liberal, and more refined Education, there being few Parents among the Gentry or Nobility, who, for their own Reputation, are not exceeding careful to put their Children under such Discipline of Tutors and Governesses, as may break their natural rudeness, and mould them into some form of Civility, and teach them that fundamental Lesson of Obedience, upon which must be built all future Instructions; and afterwards to cultivate their Understandings, to bend their Wills, and incline their Affections, as they grow up in years, to those things, which are proper Accomplishments for each of the respective Sexes : Which is an Advantage, that poor and indigent Parents can never purchase for either Sons or Daughters, by reason of the great Expence, they being forced to send them abroad, into all places, and among all Companies, where the one are in danger of learning all sorts of Vices, and the other liable to manifold Temptations, and can seldom or never observe or practise such a Severity and Reservedness, as otherwise would become a Virgin-Innocence.

2. A second Advantage is, *Wealth* and *Riches*, which many times comes into the hands of young Heirs and Heiresses, as if they were dropt out of the Clouds: Houses and Pallaces, which they built not; Goods, which they provided not; Lands and Possessions, of which they never made the purchase; But are now become God's stewards, and must one day give accompt of all particulars, that is to say, what they have laid out upon themselves, what they have distributed among the Poor, the Widow and the Fatherless, and what they have left behind them to their Children and Families.

3. A third Advantage is, that of *Time*, the Rich have no need to employ their time, to gain that wherewith they already abound; whereas the poor Man has scarce any vacant Hours, or such as he can call his own, but they are all fore-stall'd by their pressing Necessities: The Shepherd must, by Day and Night, watch his Flocks and his Folds; the Husbandman is confined to his Plough, his Goad, and his Oxen; the Carpenter to his Saw and Ax; the Smith to his Hammer and Anvil; the Potter to his Clay and Wheel; and so are all Workmen and Artificers to their

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their several Manufactures and Employments.

So that the *Rich* and *Wealthy* have, by this means, their Time at their own disposal, (God having prevented them with the Blessings of his Goodness) but must be accomptable to God how they have employed it; that is to say, what part or portion has been by them set apart for private and publick Devotions, and what for reading of the Holy Scriptures; what has been spent in lawful or unlawful Pastimes, and what in sloth and idleness; what in gratifying Pride and Vanity, or indulging any manner of Excess.

Besides all this, as the Inclinations and Aversions of great Princes, are very much imitated by their Courtiers and Attendants, (*Regis ad exemplum totus componitur Orbis*) so have the Examples of Persons of Quality of both Sexes, no small Influence upon the Actions and Behaviours of their Inferiors, and those of lower Ranks; and therefore they are highly concerned, throughout the whole Course of their Lives, to become eminent Patterns of Piety and Godliness.

A Prayer for the Youth of both Sexes.

‘ **M**ost gracious God, and merciful
 ‘ Father in Christ Jesus, who, while
 ‘ he was here on Earth, took little Chil-
 ‘ dren in his Arms, and blessed them: Be
 ‘ graciously pleased to have a particular
 ‘ Regard to the Youth of both Sexes; but
 ‘ in a more especial manner, to bestow a
 ‘ larger portion of Spiritual Graces, and
 ‘ Heavenly Benedictions, on those whom
 ‘ thou hast placed in higher Ranks and
 ‘ Degrees; let no Wind of false Doctrine
 ‘ blast those fragrant Flowers in their
 ‘ blooms, nor any Composers of *Levia-*
 ‘ *thans*, or other Impostors, beguile them
 ‘ of Eternal Life and Happiness: Let them
 ‘ remember their Creator in the Days of
 ‘ their Youth, before the *Evil Days* come,
 ‘ and the Years when they shall say, *We*
 ‘ *have no pleasure in them.* Ere ever the
 ‘ silver Chord be loosed, or the golden
 ‘ Bowl be broken, make them truly sen-
 ‘ sible that there is a Maker of all things,
 ‘ and Judge of all Men; (at the Bar of
 ‘ whose Tribunal all Men must one Day
 ‘ appear) that there is verily a Reward
 ‘ for the Righteous, of Eternal Joys; and
 ‘ as verily a Punishment for Reprobates, of
 ‘ endless

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‘endless Miseries. That the Sentence being once past, (be it for *Good* or *Evil*) must stand for ever fixt, and be irrevocable: That all the Riches and Honours which this World affords, can never counterballance the least or meanest of Rational Souls; that ten Thousand times ten Thousand Years, either in Happiness or Misery, neither make nor measure the least imaginable part of Eternity : That no Person of any Sex or Age, in the ordinary way of Providence, has any Assurance of Life, for so much as one Hour or Minutes space : That whoever harbours in his, or her bosom, any one known or habitual Sin, is for every Moment of that time, liable to Eternal Damnation.

‘That to trust, either to a Death-bed Repentance, or to be encouraged by the Example of the *Thief* upon the *Cross*, is very unsafe and dangerous : The first of which may be obstructed by Lethargies, Megrims, Bodily-pains and anguish, and many other Accidents; and the last, can afford no hopes, forasmuch as, before Christ’s Passion, it never was, and afterwards it neither could, nor ever can be any other Man’s case. And lastly, That as the Tree falls, so it lies ; and after

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‘ Death, Judgment follows, and there can
‘ be no place for Repentance, or Believing,
‘ in the Grave, whither (sooner or later)
‘ some are hastening, and all the rest are
‘ going.

‘ Be pleased therefore, Gracious Father,
‘ to guard and protect them, from all the
‘ malicious practises of that invisible Ene-
‘ my of Souls ; and to plant thy true Fear
‘ in their hearts, now in their youthful
‘ Days, and tender Years ; that so they
‘ may hereafter become burning and shin-
‘ ing Lights in their Generations. And
‘ having finished their Course, and run
‘ their Race, and been faithful to Death,
‘ they may wear the Crown of Life, and
‘ their Souls be safely conveyed by their
‘ Tutelar and Guardian Angels, to the
‘ place of everlasting Rest and Happiness :
‘ And all for the sake of thy dearly belo-
‘ ved Son, and our blessed Lord and Sa-
‘ viour *Jesus Christ*.

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Fourth Question.

Q. **W**hither art thou going?

Answer.

To the Land of Darknes, and the Shadow of Death.

The Truth is, this is a Question, in one sense, very easy to be answered by a Man, who is already past the Seventieth Year of his Age; since the Age of a Man, in the ordinary Course of Nature, is but *Threescore Years and Ten*; and though there should be *Ten* (or *Ten times Ten*) more added to it, yet would his Life be but *Labour and Sorrow*, so soon passeth it away, and he is gone to his long home.

Che noi siamo cenere e polve! Che breve è questa vita; Ch'al girar di poc'hore, il Ciel risolve la vanità.

Alas,

Alas, Man that is born of a Woman, has but a short time to live ; he is but of very few days, and those full of Disquiet and Troubles : He cometh forth like a Flower, and is cut down ; he fleeth also like a Shadow, and continueth not ; his Days are but a Span long, and swifter than a Weaver's Shuttle, or a Post that hasteth by ; and at his best Estate, is altogether Vanity.

Who is he that can deliver himself from the hand of the Grave ? One dieth in his full strength, being wholly at ease and quiet, his Breasts are full of Milk, and his Bones are moistned with marrow : And another dieth in the bitterness of his Soul, and never eateth with pleasure.

This made the Son of Sirach Oratorically reflect.

O Death ! How bitter is the Remembrance of Thee, to a Man that liveth at rest in his Possessions, unto the Man that hath nothing to vex him, and that hath prosperity in all things, yea, unto him that is able yet to receive Meat. And again, O Death ! how acceptable is thy Sentence unto the Needy, and unto him whose strength faileth ; that is now in the last Age,
and

IV. **Q. IV. Whither art thou going?** 175
and is vexed with all things, 41 Ecclesiasticus 1, 2.

This made eloquent Job cry out in the height of his Affliction.

Let the Day perish wherein I was born; let Darknes and the shadow of Death stain it, and a Cloud dwell upon it: Let also that Night be solitary wherein I was conceived, and no joyful Voice come therein: Let the Stars of the Twilight thereof be darkned; let it look for Light, but have none, neither let it see the Dawning of the Day, because it shut not up the door of my Mother's Womb, nor hid Sorrow from mine eyes. Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul? Who long for Death, but it cometh not, and dig for it more than for hidden Treasures? Who rejoyce exceedingly when they can find the Grave, 3 Job 3. 5. &c.

O that I might have my Request, and that God would grant me the thing that I long for; even that it would please God to destroy me; that He would let loose his hand, and cut me off, 6 Job 8, 9.

Thus is Death to some the King of Terrors, and to others, a kind Friend, and a welcome Guest.

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However, be it Welcome, or not welcome, it is the Sentence of God upon all Living, *For all Flesh is as Grass, and all the Goodliness thereof, as the Flower of the field: Dust we are, and to Dust we must return.*

Reflection.

How weak are then the Projects, and how vain the Imaginations of poor Mortal Wights?

To day, there's nothing but Feasting, Musick and Dancing in their stately Halls, and Banqueting-Rooms: To morrow, they are languishing upon their sick Beds, given over by their Physicians, the Curtains drawn upon them by their Friends and Acquaintance, and in their last Agonies.

To day, they purchase Lands of Inheritance, and call their Mansion-Houses by their own Names: To morrow, all that parcel of Ground or Earth, of which they can be truly called Masters, does not exceed four Cubick yards.

To day, they are sitting at their Toilets, consulting with their Glasses, and admiring

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Q. IV. *Whither art thou going?* 165

mirring their own Shapes and Features;
and cannot with any patience, endure the
least speck or spot upon their shining and
costly Garments: To morrow, they are
drest from Head to Foot in grave Cloaths,
and their loathsome Carkasses are given for
food to the nauseous and greedy Worms.

and
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To day, they are Lords of Mannors,
and by their Deputies and Stewards, ap-
point their respective Courts: To mor-
row, they themselves are no more than
meer stewards, and must, in the presence
of a most righteous and impartial Judge,
give a strict Accompt, to the value of
two Mites, as well of all their Disburse-
ments, as their Receipts.

But now, in another sense, there is no
problematick Question has ever been pro-
posed to poor Mortals, neither in former
nor latter Ages, that has given them grea-
ter Difficulties, or begot in the Minds of
Thinking-Men, more anxious and doubt-
ful Thoughts.

(*Whither art thou going?*) is an Interroga-
tive, to which, neither the learnedst Phi-
losopher, nor the wisest Senator in the
whole World, has ever been able, as yet,
(or, as I presume, ever will be) to make

174 *alightest art thou going?* Q. IV

a direct, positive, or categorick Answer. Forasmuch as we have never received any News from the Dead, since the World was created, of which we can be infallibly assured; or Letters of Intelligence, from any One of those innumerable Thousands of departed Souls that have gone before us.

St. Paul was caught up into the *Third Heaven*, but, at his coming down again, he gives no other Description of the Place, or of the Dwellers in those upper Regions, than by meer *Negatives*.

Lazarus was dead and buried four days; but where his wandering Soul had its Abode, in that interval of Time, I do not believe there is left upon Record, an Account, or so much as the least mention in any History, whether Sacred or Profane.

If a young Traveller, quitting his Native Soil, to visit some remoter Parts of the habitable Earth, be extreamly surprized, when he meets with Climates much hotter or colder than his own, with longer and shorter Days and Nights, with Persons of different Complexions and Humours,

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mours, with variety of Customs and Manners of foreign Nations, with Sea-monsters, strange wild Beasts, and creeping Things of divers kinds; How much more must the Soul of a dying Man be infinitely surprized, in the critical Moment of its passage into the Regions of the other World, and sudden stepping from off the Bank of *Time* and *Mortality*, and taking its flight into the wide Expanse, and vast Abyss of *Eternity*? where shortly it expects to meet with innumerable Myriads of incorporeal Beings, with which it had never before the least Converse or Acquaintance.

Upon this Bank or Shoar, must Kings and Emperours leave behind them their Crowns and Scepters, Prelates and Judges their Mitres and Scarlet Robes, Rich-men their Houses and Lands; the Covetous their Heaps of Gold and Worldly Treasures, and the Voluptuous, their *Dalilaks*, and all their sensual Delights.

O *Eternity*! *Eternity*! It is a vast Ocean, of which the Depth can never be fathomed, by any humane Artifice.

Eternity! Is a round Figure, of which, can never be found, either by Algebraist,
or

or Geometer, the Area, or superficial measure, of which the Diameter is a long Line, neither terminated by Points, nor divisible into any Number of Parts.

Let us suppose, with *Archimedes* of *Syracuse*, (that Prince of Mathematicians) a Globe of Sand, of such a Magnitude, *Ut Diametrum habeat centum Myriadas, Myriadum, Stadiorum.*

Or, which is somewhat less, Let us suppose a Globe of Sand, equal in Magnitude, to the Sphere of the Fixed Stars, according to the Opinion of *Aristarchus*, and the number of Grains contained in that Globe, to be as great as the said *Archimedes* has Calculated and Computed it in his *Arenarius*.

And let us suppose one single Grain of that vast Globe, to be removed, or taken away, at the end of every Thousandth Year: What a prodigious Length of Time would be expired, before that great Mass, or Globe of Sand, would be removed? And yet, when all this Time shall be expired, the Damned in Hell will be as far from an End of their Miseries, as they were the first Hour, or Moment, they were thrown into that dreadful place of Torment.

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There is yet a third Sense, in which this Question (*Whither art thou going?*) nearly concerns all good Christians, and should, every Morning and Evening of their Lives, be seriously proposed to, and cautiously answered by their own private Consciences.

Now what has been said in the two foregoing Senses, serves only to inform, and to help us, to make suitable and timely Reflections.

This last concerns the Duties of a Christian's life, and his daily practice, which have been laid down already in the foregoing Discourse.

Our blessed Saviour informs us of Two very different ways, (a *Broad*, and a *Narrow*,) in which all the Sons and Daughters of *Adam*, in their several Generations, from time to time, have travelled and conversed, as they now do travel and converse, and so will do to the end of the World. As likewise of a *Wide* and a *Strait Gate*, through which they (sooner or later) have heretofore passed ; and so must pass, both now, and in after Ages, so long as the Sun and Moon endure.

The one of these *Ways* and *Gates*, leads to Eternal Life and Happiness; the other, to endless Miseries and Torments, with the Devil and his Angels.

Ejaculation.

O blessed Saviour ! It is the Narrow Way that I choose, and the Strait Gate, through which I would fain get a safe passage.

I am going ! But as Travellers use, when they are going long Journeys into far Countries, and are uncertain of their Returns, to take their solemn Leaves of all their Acquaintance : So do I, being a Stranger and Sojourner here, and engaged in a much longer Journey, than any that can be made upon this Terrestrial Globe, namely, to a City situated in the upper Regions, think my self obliged, in Honour and Conscience, to take my final Leave of all sublunary Things.

Away then ! yee worldly Poms, and Lying Vanities ; yee Blazing-stars, and short-liv'd Meteors ; yee golden Dreams, and visionary Phantasms ; yee False Gods, and
air

Q. IV. ~~Whether art thou going?~~ 171

airy Goddesses; yee fine spun-Cobwebs, and gawdy Peacocks Tails; yee fickle and inconstant Weather-cocks; and wavering half-toucht Magnetick-needles; yee pleasing Troubles, fading Flowers, and deceitful Pleasures, that make as false Representations of true Content and Happiness, as the shadows of Human Bodies that are cast at different hours, when the Sun shines, give false measures of their respective Statures, being sometimes of such prodigious Lengths, as though they were the Bodies of Giants; or Sons of the *Antians*; and at other times, so extream short, as though they were Dwarfs, or Pigmies.

What advantage is it now to me, or what addition does it make to my inward Peace, to have seen, in my youthful Days, the Riches, Glory and Magnificence of King's Courts, with their numerous Guards, and Royal Attendance?

What have I gotten, in my riper and more mature Age, by turning aside out of my way, to gaze about, and to observe, how the Balls of Honour, Interest and Power, have been tost and banded

to and fro, and struck from hand to hand, with the Rackets of *Fas & Nefas*, and alternatively rebounded from Kingdoms to States, as from the Walls of *Tennis Courts*, by the World's *Great Hero's*, *Master-Players*, and skilfull *Gamesters*?

What satisfaction have I now? Or, What pleasure can any reasonable Man think I take, in calling to remembrance, how many Balls and Banquets, Plays and Musick-meetings, publick Shows, or other vain and sinful Pastimes I have been present at, either to please my self, or to gratify others?

On the contrary, What would I now give? (or rather, What would I not give,) to have spent the greatest part of those precious Hours, in private Prayer and Meditation: And the expence of all, in casting my Bread upon the Waters, and administering to the Necessities of the Poor, the Widow, and the Fatherless?

As for Stage-plays, (not to mention other vain and unnecessary Divertisements) I am inclined to believe, that
the

Q. III. *Whither art thou going?* 173

the Original intent of them, was to applaud *Vertuous Actions*, and to discountenance *Vitious Livers*. But I appeal to all sober Persons, whether the Practice of this last Age, has not produced contrary effects.

And I crave leave to ask one short Question of young Gentlemen and Ladies, and their Inferiours of both Sexes, What satisfaction they hope to have, when they come to lie on their sick or Death-beds (none of them knowing how soon they may receive the fatal Summons) for having been the Auditors and Spectators of so many Prophane and and Obscene Plays : Or to have read so many vain and idle Romances, where they learn little else, than to make or receive unlawful Courtships; or to gain such a kind of Knowledge, as their Mother *Eve* got by eating the *Forbidden Fruit*, or to be instructed in those Intregues, which otherwise, its possible, they had never known, or thought of all their lives.

I would also demand of the Authors and Actors of some certain Plays, with what face they can ask of God from day

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to day, a *Blessing* upon their Labours and Endeavours? Or what Account they will one day give, at the Bar of his Tribunal, for having been the unhappy Instruments of corrupting and debauching so many hopeful Persons of both Sexes; who, otherwise might have been eminent Examples of Piety and Godliness in their several Generations.

Prayer.

And I beseech God Almighty, of His infinite Goodness and Mercy, to incline the Hearts of all those Writers and Readers, Authors and Actors, Auditors and Spectators, while they have Time and Opportunities, to make suitable and seasonable Reflections.

I am going ! But O blessed Redeemer, How shall I ever find the way,
or

Q. IV. *Whither art thou going?* 175

or get to my Journeys end with safety. unless Thou be pleased to send some Guardian Angel, as well to lead and guide, as to aid and assist me?

When I stumble, in rugged and uneven Ways ; to hold me up in his Arms.

When I turn aside, into crooked and by-paths ; to pull me back by force.

When I am near a Pit or Precipice ; to give me a friendly *Item*, and timely notice.

When I am dull and heavy, and grow slothful in the performance of my Duty ; to stir up, and awaken me.

When I am *Hungry* and *Thirsty*, as Travellers are led by their Guides into their *Oberges* for a *Viaticum*, and there refresh themselves ; to conduct

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176 **Whither art thou going? Q. III.**

me to thine House, and holy Place, there to sit down at thine own Table, and be fed with the true Bread which came down from Heaven, and to drink of the Fruit of the true Vine, and the Water of Life, of which, whoever once drinks, shall never thirst again.

Parlate, Parlate, i cadaveri sepolci!

When I am assaulted with Enemies, from without, or from within, whether they be my own private Lusts and Passions, or whether they be Principalities or Powers, the Rulers of the Darknes of this World, and spiritual Wickednesses in high Places, (those invisible Enemies of mighty Power, and perfect knowledge, of wonderful Subtilty, and long Experience) then, gracious Father, let me be furnished with all sorts of spiritual Armour; the Breast-plate of Righteousness, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit: That so, as a valiant Souldier, I may fight under thy Banner, and be able
to

Q.IV. ~~Whether~~ art thou going? 177

to resist all the Wiles, Assaults, and fiery Darts of the Devil, and all his Infernal Spirits ; and to subdue, and bring under, my own unruly Lusts and Passions.

When I meet with Troubles and Afflictions, Crosses and Disappointments, Wrongs and Injuries ; let me be armed with such a measure of Humility, Meekness, Long-suffering, Patience and Equanimity, as may bear me up through all the Changes and Chances of this Mortal Life, and during my earthly Pilgrimage.

When I fall into Fainting-Fits, through Age and Bodily Distempers ; let thy blessed Spirit administer to me such comfortable Cordials, as may support my drooping Spirits.

Reflection.

Why then art thou cast down so often, O my Soul ? And why, for the Trifles

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Trifles of Mortality, art thou so disquieted within me? Trust still in God, who will never leave nor forsake thee: For sure I am, that I shall yet praise Him, for His loving Kindness and tender Mercies to me, the least and meanest of all his Servants.

When I draw nigh to my last Agonies, then blessed Lord, O then be pleased, of thy infinite Mercy and Goodness, to chain up that great Enemy of Souls, and Prince of Darkness, with all his Infernal Legions; (who always make their most furious and fierce Assaults upon poor departing Souls) that so neither Height, nor Depth, nor Things present, nor Things to come, may ever be able to separate me from the Love of God, which is in Christ Jesus our Lord, or make me let go my hold, or quit my hope of Eternal Life and Happiness.

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Q. IV. *Whither art thou going?* 179

In the last, and critical Moment of my departure out of this troublesome World, let my Soul be safely conveyed, by some Guardian Angel, to the place appointed for the Spirits of God's Elect; there to rest with chearfulness, and to wait with patience, for a joyful Re-union with this Body of mine at the Resurrection, when it shall be raised out of the Dust with Immortality and Incorruption: And then let both Soul and Body, thus united, be received into that *Cælestial Paradise*, where (being very far from imitating the rebuked Ambition of *Zebedee's* two Children) to be the meanest and lowest of all the *Redeemed*, and happy *Individuals* of Human Race, is the height of my Ambition, and the utmost of my Desires.

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A
MORNING-PRAYER
FOR

Ordinary Week-Days.

LET now the Words of our Mouths,
and the Meditations of our Hearts,
find Grace and Favour with Thee,
O LORD our Strength, and our Re-
deemer.

Almighty G O D, and most merciful
F A T H E R, who, of thy wonted Good-
ness and Mercy, hast protected and pre-
served us this last Night, from many ca-
lamitous Accidents, which otherwise might
have befallen us, and safely brought us to
the Light of another Day, defend us, we
pray Thee, in the same with thy mighty
Power, and so prevent us with thy gra-
cious favour, and further us with thy
continual help, that in all our Works be-
gun, continued and ended in Thee, we
may

may ever seek thy HONOUR and GLORY, and finally by thy Mercy obtain Everlasting Life, through JESUS CHRIST our blessed LORD and SAVIOUR :

For whose SAKE We humbly pray Thee, to blot out of thy Remembrance all our past Sins and Provocations, and to work in our Hearts a godly Sorrow, and a sincere Repentance, with a stedfast and firm Resolution to reform and amend our Lives.

Bless us in our going out, and our coming in, when we are upon the Way, when we lay us down, and when we rise up.

When we are in our private Closets, lend an Ear to our Prayers, and answer the Desires of our Souls.

When we are employed about our Lawful Callings, give success to our honest Labours and Endeavours.

When we are conversing with others, let us behave our selves with all humility

ty and meekness in all our Words and Actions, esteeming others better than our selves, and doing to others, what we would be willing they should do unto us.

Being patient, gentle, and easy to be entreated, slow to wrath, and ready to forgive all those who have trespassed against us, until seventy seven times,

Loving our Enemies, doing good, and shewing kindness, as we have opportunities, to those who hate, persecute, and despitefully use us.

Living in humble Obedience to, and heartily praying for Him who hath the supreme Power over us, together with all those who are related to Him, or who are in Authority under Him.

Being no Busy-bodies in other Men's Matters, no Whisperers, Tale-bearers, Slanders, or Back-biters.

No Deceivers, or Covenant-breakers, but sincere and upright in all our Dealings and Transactions.

No

No lovers of Earthly Treasure, no Worshippers of Gold or Silver, or greedy of filthy Lucre.

With all chearfulness and alacrity, dealing our Bread to the Hungry, giving Drink to the Thirsty, Clothing the Naked, visiting the Sick, relieving Prisoners, redeeming Captives, helping the Fatherless and Widows, comforting and assisting the Desolate and Oppressed, and never shutting up the Bowels of our Compassion from any who want our Help or Assistance.

And forasmuch as we are here but Strangers and Pilgrims, let thy good Spirit guide and conduct us in our Way to our long Homes, through the vast and wide Wilderness of this sinful World, where there are so many Turnings and Windings, Cross-ways and By-paths, Thorns and Briars, Pits and Precipices, Traps and Snares laid for us by the Devil and his Emissaries, to entice us to Sin and Wickedness, and then to plunge us into endless Woe and Miseries: Where there is no true content or Satisfaction to be found

found, and where the most refined of Human Pleasures and Delights are allayed with the mixture of Cares and Troubles, Fears and Jealousies, sicknesses and Diseases, Crosses and Disappointments; where Love and Kindness is often repaid with Hatred and Malice, and the most bountiful Actions with ungrateful Returns: Where the Poor are oppressed by Men of Power, and innocent Lambs made a prey to ravenous Wolves, where our Eyes are too often entertained with doleful Spectacles, and our Ears filled with Sighs and Groans, and bitter Lamentations.

And therefore, Gracious FATHER, be thou pleased to give us such a measure of Faith, Hope and Patience, as may bear us up in all the Changes and Chances of this Mortal Life; and enable us in whatever State, or Condition we are, therewith to be content; as well to be abased, as to be exalted; to want, as to abound; to have nothing, as to possess all things: And though the Fig-tree should be withered, and no Fruit be found on the Vine, the labour of the Olive fail, and the Field yield no increase; though there should be no Sheep in the Fold, or Herd

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in the Stall, no Cattell in the pasture, or Stores in the Garner, no Water in the Bottle, or Oil in the Cruce, yet still to trust in that **G O D**, who feeds the Ravens, and the young Lions, when they call upon him; who can make Rivers to flow out of hard Rocks, and furnish a Table in the Wilderness: With whom the very Hairs of our heads are all numbred, and in whom none ever trusted and were confounded.

That so having finished our Course, and run our Race, and lived the Life of the Righteous, our last **END** may be like unto his. And whenever these Houses of Clay shall be dissolved, our Souls may be safely conveyed, by some blessed Guardian Angels, to the place appointed for the Spirits of **G O D**'s Elect, there to wait with patience for a joyful Re-union with their respective Bodies at the Resurrection, and second coming of **CHRIST** in Glory, with all his holy Angels, in whose Name and Words we farther desire to call upon Thee, Saying

Our Fa-

in the still, no sound in the pasture of
 Our Father which art in Heaven, hallowed
 be thy NAME, thy Kingdom come, thy
 Will be done on Earth, as it is in Heaven!
 Give us this Day our daily Bread, and for-
 give us our Trespases, as we forgive them
 that Trespase against us, and lead us not
 into Temptation, but deliver us from Evil,
 for thine is the Kingdom, the Power, and
 the Glory, for ever and ever, Amen

confounded

That having walked our Course, and
 run our Race, and lived the life of the
 Righteous, our last END may be like
 unto his. And whosoever these thoughts of
~~the last END may be like unto his.~~
~~And whosoever these thoughts of~~
~~the last END may be like unto his.~~
 shall be conveyed by some blessed Guardian
 Angel, to the place appointed for
 the spirits of GOD'S Elect, there to
 wait with patience for a joyful Re-union
 with their respective Bodies at the Resur-
 rection, and second coming of CHRIST
 in Glory, with all his holy Angels, in whole
 and Words, I desire to call
 upon Thee, saying

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THE PRAYER OF THE SAINTS

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THE PRAYER OF THE SAINTS

AN
EVENING-PRAYER

FOR

Every Day in the Week.

MOST Glorious LORD GOD,
and merciful Father in Christ Je-
sus, who inhabitest the highest
Heavens, and yet art pleased to dwell in
the lowest Hearts ; and hast graciously
promised, That where-ever Two or Three
are gathered together in thy Name and
Fear, Thou wilt be there in the midst of
them.

Look down in mercy upon us, who
are now before Thee, and dare not give
sleep to our Eyes, or slumber to our Eye-
lids, till we have renewed our Covenant
with the GOD and FATHER of Mer-
cies, and have humbly offered unto Him,

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our

our Selves, our Souls, and Bodies, as a reasonable service,

Be therefore pleased, O Lord, to forgive all the Sins of our past Lives, particularly the Omissions and Commissions of this Day, for which alone, shouldst Thou enter into Judgment with us, Thou mightst justly condemn us to the lowest Hell, and give us our portion with Hypocrites in utter Darkness.

Blessed LORD, we desire, from the bottom of our Hearts, to be sensible of our manifold Frailties and Infirmities, and of that Law in our Members, that is always Warring against the Law of our Minds; so that whenever we would do Good, Evil is present with us, and intermingles with our very Prayers, and disturbs our most religious Duties and Performances.

And therefore it is, that utterly renouncing our own Righteousness, as Dung and Dross, we fly to Him, who is our Advocate with the Father, Jesus Christ the Righteous, to wash away our Sins with his own precious Blood, and to present

An Evening Prayer.

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us unto Thee, our G O D pure and spotless.

And for his sake, we humbly beseech Thee, O L O R D, to lighten our Dark-ness, and by thy great mercy, to defend us from all perils and dangers this Night, giving us a moderate and refreshing Rest, free from frightful Dreams, and sinful Imaginations, which are the evil Effects of our corrupt Natures.

When we awake, let our Souls be filled with heavenly Thoughts, and pious Me-ditations, always remembering, That we are in the presence of a God, who knows our down-sitting and our up-rising, who understands our Thoughts a far off, and is acquainted with all our ways.

If we should be so vain and foolish, to believe that the Darkness would cover us, the Night shall be light about us; the Darkness hideth not from Thee, but the Night shineth as the Day: The Darkness and the Night are both alike to Thee.

And forasmuch as the closing of our Eyes to Rest, so nearly resembles Death,

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and

and our Beds are but models of our Graves, out of which we must one Day be called, by the sound of the last Trump, to Arise and come to Judgment: Let this, and every Evening, and every Morning of our Lives, put us in mind of our dying Hours.

And let no worldly Affairs hinder us, from being always in a readiness, for our last and final Conflict with the Prince and Powers of Darknes, who knowing their time is but short, will be sure to make their fiercest Assaults upon Departing-Souls, when they find them struggling with Bodily pains, and sharp Diseases, and drawing nigh to their last Agonies. And sometimes, to terrify them with frightful Dreams and Visions, to make them, if possible, utterly to despair of God's Mercies, and to let go their hold, and quit their Hopes of Eternal Life and Happiness.

Make us therefore sensible, how highly it concerns us, while we have Health of Body, and soundness of Mind, to arm our selves, like good Souldiers, with Christian Courage and Resolution, for those Death-bed Combats, and critical Hours, Minutes, and Moments of our Lives.

And

And because we are to wrestle with invisible Enemies, of mighty Power and wonderful Knowledge, great Subtilty and long Experience, who know too well our Tempers, Inclinations, and Infirmitie, and where, and how to set upon us with the greatest Advantage: Be pleased to send thy blessed Angels, and Ministering-Spirits, to comfort and assist us, in all those fiery Tryals and Temptations.

That so Death, which is to so many others, the King of Terrors, may be to us a kind Friend, and a welcome Guest; and we may, with all cheerfulness, quit these Houses of Clay, and fleshy Tabernacles, and exchange the Troubles and Sorrows of a painful Pilgrimage, in a Valley of Tears, for the Joys of Heaven, and Everlasting Happiness, with blessed Saints and Angels in the highest Heavens.

All which, with whatever else Thou knowest to be needful, either for us, or for any of ours, or for any of Thine, we humbly beg in the Name, and for the sake of the blessed *Jesus*, who, in compassion to our Infirmitie, has taught us thus to pray.

Our

Our Father which art in Heaven, hallowed
 be thy NAME, thy Kingdom come, thy
 Will be done on Earth, as it is in Heaven:
 Give us this Day our daily Bread, and for-
 give us our Trespases, as we forgive them
 that Trespase against us; and lead us not
 into Temptation, but deliver us from Evil,
 for thine is the Kingdom, the Power, and
 the Glory, for ever and ever, Amen.

Almighty Father, who art the Lord of all things, and Judge of all Men, Have mercy upon us, who are by Nature Children of Disobedience, and by our actual sins owe thee Day and Hour of our Lives, liable to Divine Wrath and Vengeance.

Remember not, O Lord, the many Fol-
 lies and Vanities of our Childhood and
 Youth, nor the innumerable Transgressions
 of our ripe Years, and how we have
 always

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Om. Father which art in Heaven,
 be for N A M E, for Kingdome, come, thy
 Will be done on Earth, as it is in Heaven.
 Give us this Day our daily Bread, and for-
 give us our Trespases, as our Father there
 for give us the Kingdome, the Power, and
 the Glory, for ever, Amen.

MORNING-PRAYER
FOR

Sundays, Fasts and Festivals.

LET us now fall down, and kneel be-
fore the Lord our Maker.

Most Holy, Blessed, Glorious and
incomprehensible Trinity, Father, Son and
Holy Ghost, ~~Three Persons, and One God~~
Almighty, Maker of all Things, and Judge
of all Men, *Have mercy upon us miserable*
Sinners; who are by Nature, Children of
Disobedience, and by our actual Sins, eve-
ry Day and Hour of our Lives, liable to
Divine Wrath and Vengeance.

Remember not, O Lord, the many Fol-
lies and Vanities of our Child-hood and
Youth, nor the innumerable Transgressi-
ons of our riper Years, and how we have
always

always erred and strayed from the Ways of Truth and Righteousness, and trod in forbidden Paths, through the several Stages of our Lives, leaving undone those things which thou hast absolutely commanded, and doing those things which thou hast expressly forbidden; and many times drawing upon our selves the guilt of other Men's Sins, by our Encouragement, Connivance, or ill Examples, breaking the solemn Vows and Promises, either made for us by others, in Baptism, or by our selves, in Times of Danger or Sicknes; unthankful for Mercies, and incorrigible under Judgments; rejecting the Motions of thy blessed Spirit, and following the Devices, Desires, and vain Imaginations of our own Hearts, and so running the hazard of losing our precious and immortal Souls, for the enjoyment of a few sinful, and short-liv'd Pleasures.

Blessed LORD, we cannot but confess and acknowledge, with shame and confusion of face, that it is a wonder of thy patience and forbearance, that we are yet alive, and that thou hast not cut us off in the midst of our Sins, and Doom'd us to dwell with everlasting Burnings, among

of all Creatures in the world, in the day of thy Wrath.

A Morning Prayer.

among damned Souls and Spirits: But this is our hope, and humble confidence, that we have to do with the God and Father of Mercies, who takes no delight in the death of Sinners, but is slow to Anger, and ready to forgive all those who sincerely repent, and truly believe in our blessed Lord and Saviour CHRIST JESUS; for whose coming into the world to save lost Sinners, and to open the Kingdom of Heaven to all Believers, with Angels and Arch-Angels, and all the Company of Heaven, we laud and magnify thy great and holy NAME; as we likewise do for thy other Mercies and Favours, daily and hourly bestowed upon us.

We bless and praise Thee for giving us a Being in the World, for that admirable Frame and Structure of our Bodies, while we lay inclosed in our Mother's Wombs; for breathing into us the Breath of Life, and enduing us with reasonable Souls, after thine own Image and Likeness; for being Born where the Gospel of thy SON is openly preached, and professed, and not among Heathens, Turks, or Infidels; For the unparallel'd Pattern of all Goodness, in the Life of the holy
J E-

PE SONS, and for the pious Examples of the blessed Patriarchs, Prophets, Apostles and Martyrs who are gone before us, and with their own Blood have traced out for us the true Way to Life and Happiness; beseeching thee, that we following their good Examples, may, with them, be made partakers of Everlasting Life in the World to come.

We thank Thee, LORD of Heaven and Earth, for the wonderful Works of the Creation, of which we all enjoy our shares and proportions; for the Sun that shines by Day, and for the Moon and Stars That rule by Night, and by their regular Motions, and Sweet Influences, serve for Signs and Seasons, Days, and Years; for the Clouds that give Rain, and drop Fattens upon our Fields and Pastures; and for the Springs that go up by the Mountains, and run down among the Vallies; for reserving to us the appointed Times of Harvest, and giving us the kindly Fruits of the Earth in their due and proper Seasons; for our Food and Raiment, and all the good things of this Life, and our manifold preservations from sundry Deaths and Dangers, ever since we hung upon our

our Mother's Breasts; for protecting us
this last Night from many calamitous Ac-
cidents, which in a Night might have
befallen us, and bringing us safely to
the light of another Day, and so giving
us a longer time and space for Repen-
tance and Amendment of our Lives; most
humbly beseeching Thee to continue
these thy Mercies and Favours to us,
and to keep us the remainder of this
Day, and of our Lives, from all Things
that may be hurtful either to our Souls
or Bodies.

From all Evil and Mischief, from Sin,
from the Crafts and Assaults of the Devil,
from thy Wrath, and everlasting Damna-
tion. *Good LORD deliver us.*

From saying in our Hearts that there is
no God, or openly denying the Divine Es-
sence, and glorious Attributes, (of which
either the highest Presumption, or utmost
Desperation, are the usual and woful Ef-
fects.) Let the visible things of the Crea-
tion, and the Reflections of our own Con-
science, in our Solitudes, and private Re-
tirements, be sufficient to disswade and re-
strain us
Against

20 Against Idolatry, and having other Gods besides Thee, and from bowing down to, and Worshipping, either Idols made with hands, or those of our beloved Lusts, *Lord strengthen us by thy Grace.* To keep us from taking the NAME of the L O R D our G O D in vain, in our ordinary Discourses, or prophaning it with wicked Oaths, or bitter Curses: Let us remember that the same L O R D hath assured all such Offenders, that he will in no wise hold them guiltless.

To observe religiously the Lord's Day, and all other Times solemnly set apart for Divine Worship and Service; not following our own Ways, nor speaking our own Words, nor thinking our own Thoughts; Let thy good Spirit dispose and encline our hearts,

Let us never attempt to sow Discord and Divisions in the Church, or to offend our blessed Saviour's Little Ones, or any way to disturb the Communion of Saints, as knowing who hath told us, *That it would be much better for us to be thrown into the midst of the Sea, with Mill-stones being about our Necks, than to be guilty of such Offences.*

Let

Let us always be conscientiously careful to Honour and Obey our Parents, and all others, under whose Rule and Government thou hast placed us ; behaving ourselves with all humility and singleness of heart, nor as Eye-servants or Men-pleasers. And whenever Pride and Vain-glory would puff us up, and make us become wise in our own Eyes, let the remembrance that we are but Dust and Ashes, and born like the wild Asses Colt, pull down our haughty Looks, and abate our swelling Thoughts.

From sinful Anger, and unbridled Passion, from provoking Language, and reviling Speeches, from Envy, Hatred and Malice, and all the mischievous and fatal consequences, that may thereby happen, either to our selves, or others ; LORD ever keep us by thy restraining Grace.

From Rioting and Drunkenness, from Chambering and Wantonness, from Adultery, Fornication and Uncleaness, or living in any known Sin : Let the fear of thy Wrath, and the Vengeance of Eternal Fire deter us.

R**To**

To wrong our Neighbours by open Violence, or by secret and fraudulent Practises: Let it never enter into our Thoughts.

That we may never Slander, speak Evil of, or rashly censure others, or bear false Witness against them: Let us set a watch before our Mouths, and strictly guard the Doors of our Lips.

Let us be afraid of oppressing the Poor and Needy in the Gate, or ploughing in the field of the Fatherless, because their Redeemer is mighty; or of devouring Widow's Houses, lest the Stones out of the Walls should, one Day, be our Accusers, and the Beams out of the Timber make Answer, and testify against us.

To covet our Neighbour's House, to covet our Neighbour's Wife, his Man-servant, his Maid-servant, his Ox, his Ass, or any thing that is his: Let no worldly Advantage, or carnal Delight be ever able to tempt or allure us.

From Thieves and Robbers, from the Hands of bloody Men and Murderers,
from

from Invasion of foreign Foes, from the Conspiracies of Domestick Enemies, and Treachery of false Friends; do Thou, O LORD, to whom alone all Hearts are open, all Designs known, and from whom no Secrets are hid, defend us by thy good Providence, confounding their Counsels, and bringing to nought their Devices.

From Plague, Pestilence and Famine, from bodily Torments, Tempests and Earth-quakes, and all the sad Accidents of Fire and Water, for thy Mercies sake, save and protect us.

Neither do we pray for our selves alone, but for the whole Race of Mankind, now living upon, or working within the Bowels of the habitable Earth, or else floating upon the face of the deep Waters; and particularly for the Church Militant, where-ever scattered or dispersed, that the Gates of Hell may never prevail against it: Look down with the Eye of pity upon all, who in this transitory Life, are in Trouble, Sorrow, Need, Sicknes, or any other Adversity, more especially upon those thy Servants, on whom thou hast laid thine afflicting Hand, either for a Tryal of their Patience, or a Punishment of their

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Dis-

Disobedience : Make them sensible that Affliction comes not forth of the Dust, neither doth Trouble spring out of the Ground, but that the Hand of the LORD hath done it, to whom alone belong the Issues of Life and Death, and who doth whatever pleaseth him in Heaven and in Earth, but never willingly afflicts or grieves the Children of Men, and then *Why should we receive Good Things at the hands of the LORD, and not Evil things? And, Why should a living Man complain for the punishment of his Sins.* In the mean time be thou graciously pleased, who art the great Physician of Soul and Body, to mitigate their Pains, and to assuage their Grievs, and to lay no more upon Dust and Ashes, than thou enablest them to bear with Christian patience, and a lively Faith in the Merits and Mediation of *JESUS CHRIST* the Righteous, for the Remission of their Sins, and the Salvation of their Souls: That so thy Fatherly Chastisements may have their blessed Effects ; and those thy Children may come out of the Furnace of Affliction, like Gold and Silver that hath been tried in the fire, and purified seven times.

Be

Be merciful to these Kingdoms, and avert those heavy Judgments, which we have done as much as in us lay, by our crying Sins and Provocations, to pull down upon our Heads.

Let the choicest of thy Blessings descend upon the Head and Heart of Him, whom by thy especial Providence, thou hast placed in supream Authority over us; together with all His Royal Relations.

Give Grace and Wisdom to all the Senators and great Counsellors in all their Debates and Consultations.

Clean Hands, and clear Consciences to the Judges and chief Magistrates, that so they may help the Fatherless, and hear the Cause of the Widow, and upon all occasions, act in their several Places, without the least partiality, or respect of Persons.

Spiritual Gifts and Graces to the Ministers of thy Word and Sacraments, however Dignified or Distinguished, that they may truly and faithfully feed the Flocks committed to their Charge.

Sobriety

~ Sobriety and Godliness to the Governors and Inhabitants of foreign Plantations, that by their good Conversations and Examples, they may convert *Pagans* and *Infidels* to the Faith of J E S U S, and turn many Souls to Righteousness.

The Dew and Blessing of Heaven to Schools and Universities; that out of those Seminaries and Nurseries may grow up Plants, that may be useful both to Church and State, in their several Capacities and Generations.

~ Health and Happiness here, and the Joys of Heaven hereafter to our Parents, Brethren, Sisters, Kindred, or Christian Acquaintance, and to all our Friends and Benefactors, who have at any time generously and readily shewed us Kindness in our Distress, and when we truly stood in need of their Aid and Assistance.

A Spirit of Reformation to the whole Commonalty, within these Realms and Dominions, that so they may live in the true Faith and Fear of Thee our G O D, in humble Obedience to their Superiors, and in Brotherly Love and Charity one towards another.

Finally,

Finally, we beseech Thee, to be present with us, and all those who shall this day meet in any of the publick Assemblies, to assist at thy Divine Worship and Service. Let our Prayers come up before thee as Incense, and the lifting up of our hands as an acceptable Sacrifice. Touch, with a Cole from thine Altar, the Tongues of those who are to speak, that they may not spare, but cry aloud, and lift up their Voices like Trumpets, and shew the People of *England* their Transgressions, and tell every Congregation their Sins: And let us, and all their Hearers, receive the Word with meekness and pure Affections, laying it up in our Hearts, and bringing forth the fruit thereof in our future Lives and Conversations, All which (with what ever else thou knowest to be needful for us) we humbly beg in the Name, and for the Sake of J E S U S C H R I S T the Righteous, concluding these our imperfect Prayers with that absolute Form, which he himself, while he was yet upon Earth, taught his Disciples, saying.

OMT

Our Father which art in Heaven, hallowed
be thy NAME, thy Kingdom come, thy
Will be done on Earth, as it is in Heaven :
Give us this Day our daily Bread, and for-
give us our Trespases, as we forgive them
that Trespas against us, and lead us not
into Temptation, but deliver us from Evil,
for thine is the Kingdom, the Power, and
the Glory, for ever and ever, Amen.

FINIS.

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